

THE CONGREGATIONALIST AND CHRISTIAN WORLD

17 November, 1906

President Hyde's Christian Platform

Discussed by

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NOV 17 1906

Victories in Rhode Island

BY JAMES CHURCH ALFORD, CONSULTING
EDITOR

The just-finished election so absorbs all thought and talk as to cast other issues into the shade. It was a victory, not so great as desired, to be sure, involving the overthrow of that good man, Governor Utter; but a decided rebuke to Bossism in Rhode Island delivered by the forces of civic righteousness. The Congregational pastors have stood to the fore with their wonted vigor, and the cities have rung with the slogan of a war whose finish is not yet. This much is gained at least, the leaders of both parties have discovered a growing independent vote which must be dealt with in the future and which demands the departure of General Brayton and his coterie from the marble palace in which the government resides.

The Smithfield Avenue Church of Pawtucket rejoices in a tremendous conquest, having entered its new building Sept. 30, though the dedication will not take place until the finishing touches are

completed, about the middle of December. This church occupies a strategic field in the conference, being at the nearest point to Providence, pierced by two new fast electric lines, at the center of a community where houses spring up almost in a night—every one occupied by a Protestant at that—along a tract which fifteen years ago was virgin forest, so that the pastor, Rev. Eric I. Lindh, has apparently but to rub the hands of his exceeding energy, when, lo, miracles appear! During the two years of his pastorate a community of mill-workers, without a rich man among them, starting with only \$2,000 on hand, have raised a sanctuary, costing \$28,000 unfurnished, and paid sixty per cent. on the entire cost.

The edifice is of brick trimmed with a cream-colored stone and shaped along simple lines to what the architect, C. N. Monahan of Pawtucket, denominates "early English," though a super-critical eye might class it at that period where early English merges into decorated, the very loveliest point in British building. Ultra-modern in appointments, it includes reading-room, gymnasium, shower-baths and all the paraphernalia of an institutional church. The auditorium, seating 600 with its huge gallery,

by including the vestry can accommodate a thousand. The results are already visible, the Sabbath school having risen 125 in average attendance.

Riverpoint Church celebrated, Oct. 18, in gorgeous style, the burning of its mortgage, which proves the most notable happening in Rev. C. Fremont Roper's two fruitful years of ministry. An elaborate dinner and program was carried out before the ceremony occurred.

The last victory has saddened the heart of Globe Church, Woonsocket, for Rev. W. A. Bushee has been called from the Church Militant to the Church Triumphant. Coming to Woonsocket, his old home, four years ago, after three decades of earnest work among Vermont parishes, he refused to be superannuated, though nominally retired, throwing himself so heartily into service as to be generally regarded an unsalaried assistant pastor, winning the deep affection of the parish and its preacher. His lingering illness was sweetly borne, and the whole city did him reverence when he was carried to the grave by his brother ministers, for only the pastors of the other denominations touched his bier and, gathering around him, sang together, "Blest be the tie that binds."

The Thanksgiving Number of *The Congregationalist and Christian World*

FEATURES OF NEXT WEEK'S ISSUE

A Quiet Talk on Thanksgiving, by S. D. GORDON, author of *Quiet Talks on Prayer, Power and Service*.

The Transformation of a Reluctant Rebel, by HELEN BUTLER SMITH.

A strong and unusual story with the true New England flavor.

The Old-Fashioned Sabbath of an Old-Fashioned Child,

A quaint, tender sketch of the long ago.

by MARTHA BAKER DUNN.

The Thanksgiving Prize, by ANNIE HAMILTON DONNELL. A Children's Story.

Ghosts of Things Edible, by ESTELLE M. HART.

A humorous essay on indigestible goodies.

Reviews of Professor Williston Walker's Life of Calvin, The Life of Charles Geoffry Leland, New Stories by Anthony Hope and H. G. Wells.

For Thankfulness—a poem, by ANNA BURNHAM BRYANT.

The Coming Year of *The Congregationalist*

A better program than ever is assured. Such men as President King of Oberlin, Professor Beach of Yale University, and President Graham Taylor of Chicago Seminary, will furnish regular contributions, each in his own distinctive line. No one who wishes to keep apprised of the movement of thought and action in the theological, sociological and missionary world, can afford to miss these valuable contributions.

What Part Will You Have in the Campaign for New Subscribers?

The pastor of the First Church in Hartford, Rev. Rockwell H. Potter, writes, "*Our church club numbers 44. I shall hope to make it 60 for next year; it ought to be 100.*"

In Cleveland and Roundabout

Those who attended the Haystack meeting came back with a missionary glow which has been reflected in ministers' meetings and church gatherings. The union meetings of the State Woman's Branch and Home Missionary Union, meeting in Cleveland, felt the impulse. Both these organizations have gathered more money than ever before.

DIVISION AS TO THE TORREY MEETINGS

The question whether Dr. R. A. Torrey should be asked to hold a series of meetings in February was before the general Ministers' Union and much opposition was developed to his coming. Nearly all the Congregational and Presbyterian pastors were opposed to inviting him. The Methodists and Baptists were divided. Nevertheless, Dr. Torrey has been invited to come, but will not have the support of the leading churches of any denomination. Presbyterians were influenced by the report of the Philadelphia committee of Presbyterians, who, including Mr. Converse, advised against the movement.

THE NATIONAL GATHERING NEXT FALL

Pilgrim people are beginning to realize the magnitude of their undertaking in inviting the National Council and the national societies to meet with them next October, since the great meeting at North Adams, which taxed the hospitality of the good people there. But the churches of Cleveland, twenty-five in number, are backing Pilgrim Church in the preparation to entertain what may be the greatest meeting in the history of the denomination.

CONGREGATIONAL CLUB

The initial meeting of the Congregational Club was held Oct. 22, with Pres. W. F. Slocum as speaker. The address was a forcible and thoughtful review of the historic bases of Congregationalism and their relation to present problems.

IN LOCAL CHURCHES

Our churches are now fully manned. Rev. N. M. Pratt and his wife have already won their way in Plymouth Church and in the Congregational fellowship. Park is happy with its new pastor, Rev. L. A. Edwards, and Rev. J. Alexander Jenkins begins auspiciously this week his pastorate over First Church.

Rev. John F. Berry of Detroit, well-known and loved in Cleveland, has accepted his call to Franklin Avenue Church, and Dr. A. L. Smalley of Jamestown, N. Y., with renewed health and vigor is preaching at Highland. This fills our vacancies and furnishes a united harmonious body for the winter campaign. The Congregational ministers now meet each week for conference at Pilgrim Church, instead of once a month as formerly.

The newly organized Lakewood church, in the extreme western part of Cleveland, under the leadership of Supt. B. A. Williams of the City Missionary Society is erecting a temporary home on Clifton Boulevard. Lakewood promises to be the most attractive suburb of the city. South of Lakewood lies Rockport, on the edge of the city limits. The Cleveland Conference enjoyed a profitable meeting in its newly dedicated building recently. Rev. J. P. Riedinger is the energetic pastor.

Lakeview Church last summer made a brave and successful campaign to buy a new lot a half mile east of its present location. Its pastor, Rev. L. J. Luethi, with a promise of \$2,500 from Mr. J. D. Rockefeller, is now beginning a canvass for \$20,000 for the edifice.

The Italian Mission, which the City Missionary Society took over from Euclid Avenue Church a few years ago, has been transferred to the Presbyterians at their suggestion. That body has a large local building fund which is immediately available for providing a suitable house for the mission. It seemed best all around that the mission should not wait for years until Congregationalists were ready to build, when this fund was at hand. The transfer was made with complete good feeling.

D. F. B.

Secretary of War Taft has stopped Sunday baseball games among soldiers at Western army posts. Now if the Navy Department will only be equally wise.

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WHAT LESSONS FOR 1907-8-9?

"SCRAPPY," OR "SYSTEMATIC"?

A Question Raised by

THE PRESBYTERIAN GENERAL ASSEMBLY

at its annual meeting in Des Moines, Iowa, in May, 1906, when it adopted the report of its large and able Sabbath-School Committee, as follows:—

"We feel, therefore, that with the rising demand for greater efficiency in Sabbath-school organization and methods, the time has come for our Church, through its representative General Assembly, to voice a protest against the continued employment of *scrappy*, disconnected or widely separated Scripture selections as a basis for Sabbath-school instruction, and also a demand for the adoption of a more scientific and *systematic* scheme of study which shall give the pupils a wider and more intelligent comprehension of the Bible as a whole." — *Minutes General Assembly*, 1906, p. 115. (*Italics ours.*)

This action is, so far as we know, the most important official deliverance on Sunday-school lessons yet made by any great religious body in America. It *unintentionally but actually* describes the radical difference between the INTERNATIONAL LESSONS and the BIBLE STUDY UNION, or BLAKESLEE, LESSONS, for the next three years, as illustrated below.

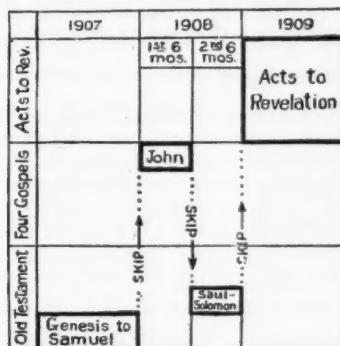


Diagram showing parts of Bible studied in International lessons during the next three years.

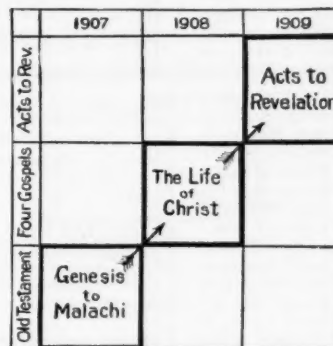


Diagram showing the entire Bible as studied in the Blakeslee lessons during the next three years.

In 1906 both these lesson courses begin with Genesis and in 1909 both end with Revelation. But during the intervening period one gives lessons composed of "scrappy, disconnected, or widely separated Scripture selections," vibrating back and forth between the Old Testament and the New; while the other affords a "scientific and systematic scheme of study," presenting the entire Scripture narrative connectedly, and giving the pupils a wide and "intelligent comprehension of the Bible as a whole."

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance houses and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels, publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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WHY IS IT

That so large a per cent. of the Sunday schools that become restless and try some new course of lessons COME BACK TO THE INTERNATIONAL LESSONS WITHIN A YEAR OR, AT MOST, TWO YEARS?

It is not because these independent courses are not good. They are good. It is not because the International Lessons are perfect. They do not claim to be. Why is it?

It is for three or four very simple reasons, as follows:

REASON 1.

The course experimented with did not remedy the evils it was hoped that it would.

It did not induce home study as they thought it would. Only those classes that gave the lesson thorough study at home any way liked it at all. You know what per cent. of classes that is! In a word, it did not "make good."

REASON 3.

The new course that some thought would solve all problems cost twice as much as the regular lessons. The school was not rich. The year's trial did not seem to justify the extra expense. The scholars did not like the quarterlies.

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- (b) For the younger scholars the Primary Quarterly. *Mainly Bible Stories.*
- (c) For the graduates from the Primary, the Sunday-school Lesson Book for the Juniors.
- (d) For the great numbers of growing boys and girls of the grammar school age, the Intermediate Quarterly, written by a teacher and worker with boys of the adolescent age.
- (e) For the high school age, the Senior Quarterly, giving a wealth of material on the lessons; exciting thought and discussion.
- (f) For the young men and young women of all ages, the new Adult Bible Class Magazine.
- (g) For the home people, The Home Department Quarterly.
- (h) For teachers, The Pilgrim Teacher.

The Pilgrim Series treat each grade independently in making adaptation of the International Lessons. The lesson assigned for children and grown people is the same. The lesson actually taught may be entirely different.

They apply modern pedagogical principles to the development of the lessons, particularly in the framing of the questions.

They are inductive.

- (a) Specifically so by "The Teacher's Preparation," in The Pilgrim Teacher, an opening paragraph in "The Lesson in Brief," which gives a suggestive inductive method of preparing the lesson.
- (b) More generally by the regular treatment of the lesson in "The Outline Study."

They are comprehensive. In the treatment of the lessons the Pilgrim Series consider the whole context, not merely the selected verses of the lesson, but also its geographical, chronological and Biblical setting.

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REASON 2.

The course experimented with made it so much more difficult for the teachers to prepare thoroughly that it became very difficult to secure teachers.

It was all very well for those who had libraries and plenty of time but most teachers had neither. What was there for them? Nothing. The papers were full of illustration and suggestion and help on the Sunday school lessons, but it was always on the International Lessons, and the teachers were left to their own unaided resources. It was too much.

REASON 4.

The net result in the scholar's grasp of the subject at the end of the year was not what had been hoped, and the difficulty of securing what results there were had been doubled.

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Contents 17 Nov. 1906

EDITORIAL:

Event and Comment	639
The Verdict of the Ballots	641
Faith and Duty	642
Foreign Missions and Public Opinion	642
Christ and the Sabbath—prayer meeting editorial	643
In Brief	643

CONTRIBUTIONS:

A Proposed Common Platform for Christians—a symposium	645
-------------------------------------------------------	-----

HOME:

"Where is Thy Sting"—poem. Lulu Wheldon Mitchell	651
Paragrah	651
Concerning Certain Emotions. Mabel Nelson Thurston	651
A Woman's Daily Newspaper in China. Sarah Boardman Goodrich	652
A Spoiled Story—selected poem	652

FOR THE YOUNG FOLKS:

The Traveling Doll. Hannah G. Fernald	650
The Children's Corner. Peter Page	653

THE SUNDAY SCHOOL—Lesson for Nov. 25

FOR ENDEAVORERS—Topic for Nov. 25—Dec. 1	667
------------------------------------------	-----

CLOSET AND ALTAR

THE DAILY PORTION—Nov. 18-24	658
------------------------------	-----

LITERATURE

	655
--	-----

IN VARIOUS FIELDS:

Victories in Rhode Island	634
In Cleveland and Roundabout	635
Oberlin Seminary	657
Plans for a Year of Service	659
An Island Outpost	666
Important News from Seattle, Wn.	667

LETTERS:

Greater New York	660
In and Around Boston	665
In and Around Chicago	666

MISCELLANEOUS:

The Gipsy Smith Meetings in Boston	644
Personalia	644
A New President for Fargo	648
Woman's Board Friday Meeting	648
The New Editor of the Missionary Herald	648
Miss Abernethy's Millions	649
Our Readers' Forum	649
Dr. Watkinson's Impressions of America	654
Bon Voyage, Dr. Emrich	657
Congregational Fund for the Relief of California Sufferers	657
Education	658
Marriages and Deaths	661
Church and Ministerial Record	662
Meetings and Events to Come	663

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The Gipsy Smith Meetings

The series of evangelistic services, under the inspirational leadership of Gipsy Smith, which have been in preparation for some weeks by the Interdenomination Evangelistic Committee, were begun at Tremont Temple on Monday evening, last, and have at once enlisted the attention of all classes of our people, who have been desirous of hearing this gifted evangelist.

This movement has been planned with great wisdom, and has the cordial support of the evangelistic pastors of our city and vicinity, and it is believed will result in a great work of grace to our community.

These meetings are to continue till Dec. 1, and inasmuch as there will be considerable expense incurred, the Finance Committee, who have this matter in charge, are making a special appeal to all who are interested, to respond with such contributions as they may feel disposed to make, at an early day.

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Number 46

Event and Comment

BOSTON is listening to the Gipsy from over the ocean as it has listened to few evangelists during this last generation. What is still better, hundreds of men and women, through his tender appeals, are being led to accept Christ as their personal Saviour. The scenes in Tremont Temple the past two weeks, and especially last Sunday, when 200 men rose for prayers, have been impressive indeed. No one can doubt the genuineness and worth of the work thus far, and it is good to see pastors of all ages and of all schools of thought, standing shoulder to shoulder in support of Mr. Smith. The tide rises day by day, and the wave of feeling and determination may yet touch the most distant parts of New England. Both in what it has accomplished, and in the impetus it will give to all our spiritual activities for the coming winter, the Gipsy Smith campaign has more than met the ardent hopes cherished concerning it. America rejoices that England could spare him for even these few months.

KING EDWARD VII.'s birthday list of honors was made worthier by inclusion of Dr. W. T. Grenfell, so well known to our readers by his mission work in Labrador and by his books and articles, many of which we have had the honor to publish. Hereafter he is a Companion of the Order of St. Michael and St. George, and may write C. M. G. after his name, but we do not believe he will. We are sure he will go on slaying dragons and fighting the devil, and illustrating as few knights of any age have done the chivalry that is implicit in Christian discipleship. This honorable order was instituted in 1818 and is the one to which subjects of his Majesty who have taken a distinguished part in colonial and foreign affairs are admitted generally. Its motto is, *Auspiciis melioris ævi*, which being Englished means, Augury of a happier time. Surely Dr. Grenfell has given hundreds and thousands of his fellow-beings a happier time.

THE HAWAIIAN evangelical churches have no theological school to train candidates for the ministry. The recent choice of Hartford Theological Seminary for that purpose offers several interesting suggestions as to the kind of ministers sought by Hawaiian churches. In the *Friend*, of Honolulu, the reasons for this choice are given, the principal ones being that the School of Religious Pedagogy, which is associated with the seminary, is open to these students, that the city of Hartford is a cen-

ter for social service, has a warm religious life, is more largely a center for Congregationalists than other cities where seminaries are situated, while churches of other denominations there help to cultivate the ecumenical spirit; also that the seminary has a pronounced missionary character, and has funds sufficient to provide for Hawaiian students. This last, we infer, was the deciding reason why Hartford rather than Pacific Seminary is selected. It is hoped that a score of young men may be sent from Hawaii to complete their theological studies at Hartford during the next five years.

IF HAWAIIAN CONGREGATIONALISTS can better afford to send their students for the ministry across the Pacific Ocean and the American continent some six thousand miles, to complete their preparation rather than to maintain a theological seminary of their own on the islands, it does not seem that New England needs as many as four Congregational theological schools in order to induce attendance of students by being located near their homes and in the midst of the churches needing ministers. Further, it does not seem necessary to create separate schools for training ministers for congregations of immigrants and their descendants. The first Hawaiian student at Hartford, who has this year entered the Junior class, is Mr. Akaiko Akana, whose father is a Chinaman and whose mother was a native Hawaiian. It is said that the children of such mixed races furnish the best Hawaiian stock. If Hartford Seminary can provide suitable training for twenty such candidates for the ministry, as it has offered to do, surely it is not necessary for Congregationalists to maintain a new school for the dozen Finnish students now studying at Revere for work in Congregational churches of their nationality, while Andover has a fine library, three well-equipped buildings of dormitory, study and recitation-rooms, a chapel and over a million dollars endowment, all for the use, at present, of eleven students. Our seminaries ought to be able to receive and adequately train all needed men called for in our work among people of other nationalities in New England.

WHILE THE REPUBLICAN majority in Congress falls to fifty-eight members, the Republican strength in the Senate is increased owing to the election of several legislatures in the Rocky Mountain region which will return Republican senators. Several of the more prominent Republican opponents of tariff revision

have been left at home and others have diminished majorities. New voices, like those of Senators Cullom of Illinois and Beveridge of Indiana, are now being raised for tariff revision. The effort of organized labor to defeat Speaker Cannon failed.

Voters dealing with State issues and personalities have shown marked independence of thought and action. Democratic governors have been elected in Minnesota, Rhode Island and North Dakota, where the remainder of the Republican ticket has succeeded, and in New Hampshire the Republican candidate for governor failed of a majority and the legislature, which is controlled by Lincoln Republicans and Democrats will choose the next governor. In New Jersey a legislature hostile to the return of Mr. Dryden to the United States Senate has been chosen and the returns show a vitality in the reform movement, led by Messrs. Colby and Mark Fagan which has dazed the "machine." The regular Republican candidates for governor of Pennsylvania and District Attorney of Philadelphia were elected by relatively small majorities, the defeat of the City Party's candidate for district attorney being a stunning, but not disheartening blow. It had been assumed that the revelations about the State capitol would defeat Mr. Stuart for governor, and the reform candidate for district attorney had practically all the clergy and the journalists on his side.

THE VICTORY of Mr. Hughes in New York State and of Mr. Guild in Massachusetts in neither case was so overwhelming as to make the Republican party leaders happy, though sufficient to defeat the personal ambitions of Messrs. Hearst and Moran for a time at least. Mr. Hearst was the only candidate defeated on the Democratic ticket, and he polled only 60,000 votes less than Mr. Hughes in a poll of more than 1,500,000 votes. Tammany remained loyal in New York City, and several of the up-state manufacturing towns and cities voted for Hearst. Mr. Moran polled 177,000 votes in Massachusetts but was not as loyally supported by organized labor as was the Democratic candidate for lieutenant governor, who also profited by the refusal of many Republicans to vote for Mr. Draper, the Republican candidate. Analysis of the vote in both these states where the newer issues were more strikingly raised by radical leaders is now proceeding by political experts, and their conclusions, as thus far made known, indicate that the necessity for some readjustment of platforms and the withdrawal of certain candidates is seen more clearly in both parties' ranks.

Prophecy as to the future is seen to be a more difficult rôle. The collar is off a great many voters. Both in New York and in Massachusetts the Independence League wins a place as a party entitled to recognition on the official ballot; and the returns from several states indicate victories for Prohibitionist candidates, especially where they stood for saloon expulsion as only one of many social betterments which they were prepared to champion.

SECRETARY HITCHCOCK of the Department of the Interior, who will give up that office next March to the present Commissioner of Corporations, Mr. J. R. Garfield, deserves to be better known and unreservedly honored by his countrymen. Against tremendous pressure, political and financial, he has forced disclosures of corruption in connection with the Government's disposition of its lands, disclosures which have ruined the reputations of many politicians and men of wealth in the West and restored to the nation thousands of acres of land fraudulently obtained. He has done this without any self-praise or bidding for journalistic exploitation; and if meantime affairs at the Washington end of the department have not been put on a first-class administrative basis, it has been because the immediate duty of the hour seemed to be to stop thieving where it was worst. Mr. Garfield is the able son of an able father. His friendship and identity of ideal with the President is very close, and he will continue to stand for "the square deal." By enlisting such young men as Mr. Garfield in the national service the President has vastly bettered the administration of our public affairs, at home and abroad.—The appointment of Secretary Moody of the Department of Justice to ex-Justice Brown's place on the Federal Supreme Bench, will go to the Senate as soon as it reconvenes. He will be precluded from sitting on some of the cases which will come before the court by reason of his connection with them as prosecuting Federal attorney. His advent means a strengthening of the court by a vigorous personality thoroughly in favor of the forward policies of the President, yet at the same time a man who will be reasonably conservative and will have due regard to precedent and the law.

MAKER of precedents and a lover of travel and of "seeing things as they are," the President with his wife, on a vessel of the Navy—which technically considered is American territory wherever it goes—is en route to Panama to "see the dirt fly." On the way home he will stop at Porto Rico. Adequate provision having been made—thanks to wireless telegraphy—to keep in touch with affairs at home, he has not hesitated to combine business with pleasure, and thus see for himself the magnitude of the problem which we are pledged to solve and the quality and volume of the work already done by our engineers and laborers. The President is one of a small group of men probably who begin to have adequate conception of the political and economic significance of the great waterway that is to be, and

of the engineering problems involved. It is said that his interest in it is greater than in any other domestic problem; and it is certain that whatever else he may do as President, his name will live forever because of his connection with the canal. If he derives knowledge from his inspection of conditions as they now are, our servants who are building the canal are sure to get from him a tonic in the way of spoken praise and encouragement, and it is a clime where tonics of the right sort are not superfluous.

UPON RECOMMENDATION by an inspector-general of the army the President has dishonorably discharged every man in three companies of the Twenty-fifth Infantry, for alleged complicity in a riot in Texas last August, in which one white man was killed and several wounded. Those innocent of any direct participation in the affair are thus punished because they have refused to give such information as would enable the Government to detect the guilty. The President insists that army discipline demands this drastic action, which in the case of many of the officers and privates bears hard upon men long in the service and with unblemished records. It is asserted that the inspector-general did not give all who were punished an opportunity to state what they knew. This is not a matter for impulsive or draconian action and many army men as well as civilians deprecate the extreme course of the President. If we are to judge of opinion among Negroes by the comment of the *New York Age* upon the affair, the Government may find it more difficult to get new recruits from among Negroes, and those now in the army may not re-enlist.

DUN'S INDEX NUMBER published last week shows that the cost of living now is higher than at any time within twenty years, save one. Increase of income to meet this fact is possible in three ways: it may be conceded voluntarily by employers who recoup in turn through a higher sale price of commodities or service; it may come through the solicitation of the employer by the employee, admission being made that service rendered deserves compensation conforming to present standards of living, or it may come through the demand of organizations of employees, the penalty of rejection being the strike. Each of these methods is now being followed. It is apparent that the great transportation lines of the country are to meet the demand of their engineers and firemen for a higher wage scale; it is clear that several of the largest corporations in the country, the Pennsylvania Railroad, the United States Steel Company, and the Standard Oil Company are granting an increase of wages without any formal demand; and no doubt everywhere employers and employees are coming to an understanding about this detail of domestic and national economy, a very important detail, be it noted, for nothing does more to settle the disturbed mind of the democracy of today than equity in distribution of wealth. Coincident with

this movement in the industrial and commercial world, a similar one goes on in the educational world. President Butler of Columbia University, in his report just issued, calls for \$3,000,000 to add to Columbia's resources for salaries, so that professors and tutors may be adequately paid. Equity, sanity, Christian love, each demand that the Christian Church should not be less decent and honest in the treatment of its clergymen and missionaries, who are debarred by the ethics of their calling from such self-protection as other men can take naturally.

TWO PRESBYTERIAN denominations in Scotland united six years ago. These two, the United and the Free, became one body, the United Free Church. A little group of twenty-four, mostly small country churches, refused to join the united body, and applied to the courts for possession of all the property of the former Free Church. The decision went against them, but was carried up to the highest court of the realm, the law committee of the House of Lords, which two years ago last August gave practically the entire property—churches, educational institutions and foreign missions—into the hands of the little handful of two dozen small churches. This legal decision was based on ecclesiastical and doctrinal grounds, of which the court in the trial and by its exposition showed itself painfully ignorant. A more stupid blunder probably has never been recorded in the annals of British jurisprudence. The consequences have been distressing and disastrous. The theological colleges of Edinburgh, Glasgow and Aberdeen were to be emptied of their students, their faculties dispossessed, and they and their endowments taken possession of by the little *coterie* of ministers who did not know what to do with them. This was actually consummated in the case of the splendid group of buildings in Edinburgh. Churches were claimed, their pastors evicted and their congregations shut out of their buildings. The only reason why the disaster was not greater was that these ministers, overwhelmed by the embarrassment of riches, found that they would be held responsible for trusts which they were incompetent to administer. They had the money and the buildings, but neither men nor brains to use them. By a special act of Parliament and a royal commission appointed by it the blunder of the court has been so far rectified that the United Free Church has recovered the use of the greater part of its properties and trusts, and its members are counting up the valuable results of their years of discipline, while the "Wee Frees" are congratulating themselves that they have hung on to more than their share of the property before the union. But it will take a long time to restore the respect for the British High Court which was destroyed by Lord Halsbury's decision.

SUNDAY as a day of rest has been losing its character as a holy day for more than a generation. It has been better preserved in England and Scotland than in any other Christian nation, but within the last decade it has rapidly been losing

President Roosevelt
En Route for Panama

Higher Wages
and Salaries

The British Sunday

ground both as a day for worship and a day of rest. A great meeting was held at the Mansion House, London, Nov. 1, in the interest of the National Sunday Movement. This is an effort to revive the national ideals of Sunday as a day of rest and worship. It is led by laymen and addresses were made at this meeting by representatives of various organizations. While all Christian churches Anglican, Free and Roman Catholic, unanimously support the movement, it is not put forward in the interest of any church. The purpose is to secure a weekly rest day, based on the universal need for it, physical, mental, moral and spiritual. Father Vaughan, Roman Catholic, said that the present condition of Sunday was a national calamity. Four-fifths of the inhabitants of the great metropolis nowhere assemble to worship God. In the Sunday markets of London 100,000 people were working. A representative of organized labor spoke earnestly in favor of giving railway men their weekly day of rest. A member of the House of Lords moved and a member of Parliament seconded a resolution which was passed unanimously calling on the government to introduce a bill for closing shops on Sunday. It used to be the custom to speak of the continental Sunday as a secular day in contrast to the Sunday in England. To a degree conditions are now being reversed. In Germany and France legal restraints have lately been imposed on the people to make Sunday a rest day. Even in Japan and China the value of Sunday is being recognized by both governments and people as increasingly as it is being neglected in Great Britain and the United States.

RECENT DECLARATIONS of policy by Premier Clemenceau and Minister of Public Worship Briand indicate that the French Ministry are indisposed to make the republic seem hostile to religion, but rather only neutral, favoring none but treating all with impartiality; that they will assume on Dec. 11, when the separation law comes into operation, that all church property which has not been adjusted to the provisions of the separation law, will become subject to the common law of the republic, though it is explicitly stated that not for another year will there be any interference with the use of such property by the Church. A road for retreat is left open for the Vatican by the statement that possibly church property by state decree can be granted to associations formed before Dec. 11, 1907. Minister Briand's tone was conciliatory, not irritating. His facts as to the real attitude of the French archbishops and bishops and their enforced submission to the authorities in Rome, were unanswerable, and the vote of the House of Deputies—376 to 98—ordering his speech to be placarded at every French cross road, proved anew and conclusively that the republic has taken a stand that is not alterable. Another meeting of the French higher clergy is called for an early date, and it is to be hoped that Rome will let French Catholics decide the policy under which the Church in France must work if it is to be saved.

GERMANY for a decade or more, though a Protestant Power, has been willing to engage with Turkey, a Mohammedan Power, and with the Papacy, a Roman Catholic relic of bygone civic glory, to further her imperial ends. The consummation of her designs with respect to Turkey and Western Asia will come, she hopes, when the venerable ruler of Austria-Hungary dies, and the fruits of her understanding with the Papacy have been apparent for many years in the alliance between the government and Roman Catholic lawmakers in the Reichstag whenever Social Democracy has endeavored to secure a fairer representation in the law making and office-holding classes. Just now, however, relations between the Vatican and the German Ministers are somewhat strained owing to the unwillingness of the Pope to coerce the loyal Catholics of Poland to complacent acceptance of Prussia's policy of Germanization of its share of Poland by a policy that includes enforced use of the German language in the schools, even in the teaching of religion. The Polish Catholic clergy naturally protest, and sympathize with the strike of the laity. Cardinal Kopp, leader of German Catholicism and a majority of the Center party support the Prussian Government, and will, if possible, induce the Pope to decide against the Poles. If one wishes to understand this and other aspects of Germany's present peculiar relations with the Vatican, and to appreciate how far the State goes in its assertion of authority over both parent and child in the matter of religion, let him read the article in the current *Atlantic* by the Associated Press's Berlin correspondent.

FOR GENERATIONS the house of Arbuthnot & Co. in Madras, represented in London by the house of P. Macfadyen & Co., has been a favorite banking house for English and American foreign missionaries. Arbuthnot & Co. suspended payment Oct. 20, with great disparity between assets and liabilities. Comment on the situation by English papers, with the intimation that it is due to speculation by the London partners, indicates that the failure will have a bad moral as well as distressing financial effect upon native Indians as well as on the Anglo-Indian and American-Indian depositors. Considerable suffering and trouble must of necessity ensue. The rules of the American Board are such that when followed by mission treasurers there is no possibility of large losses through deposit in foreign banks; but it is probable that some of the Board's missionaries may have their personal accounts involved, and that some of the institutions which are supported and governed independent of the Board may be affected.

Dr. F. E. Clark is undertaking to wheel the Christian Endeavor Societies into line with evangelistic movements, and is asking that the next three months in local societies be devoted to the special effort to win others to Christ, in order that there may be a great ingathering on Decision Day in February. In asking this Dr. Clark only calls upon others

to do what he himself and a number of persons in the Boston office of the United Society have covenanted to do, namely to pray daily for a revival in their own churches and strive personally to bring at least one person to a saving knowledge of Christ before Feb. 7, 1907.

The Verdict of the Ballots

If the poll of the voters of the nation which was taken last week be viewed from the right standpoint, it is a spectacle full of awe and splendor. Behind and underneath all the strife and tumult of oratory, the scheming of manipulators, the selfishness of self-seekers, and the cowardice and greed of the timorous and the covetous, there usually is a very serious purpose in the heart of the American electorate on election day, even when conditions are normal. Given, however, issues as divisive and personalities as ominous as some of those passed upon last week and the voters then approach the ballot box early in the day, with a sobriety of mien, a definiteness of purpose, and an indifference to aught save social good and political reform, which may justly win for the act of voting the title of a civic sacrament. With this view of the sacredness of the act in mind, many a preacher of religion used the Sunday previous to exhort his hearers to vote as religiously as they had worshiped or had participated in the Lord's Supper.

Viewed broadly the returns of last week's poll make certain facts clear. Mr. Hearst is weak as a candidate compared with the strength of the cause which he leads, and though defeated, both he and Mr. Moran of Massachusetts polled too many votes to make it safe for either of their successful opponents to ignore the conditions of industry, commerce and government which have given these defeated radicals such a following. Governor-elect Hughes, we are glad to see, realizes that his is a personal and not a party victory due to confidence put in him by independent voters of both parties, and that he has a great opportunity to deal with corruption in the Empire State along lines similar to those followed by the President in dealing with national affairs. To this he is pledged.

The returns from many of the states indicate that voters have discriminated against state "bosses" and machine candidates and against national legislators who refuse any reform of the tariff; and where machine candidates or "stand patters" have not been defeated their majorities have been so reduced as to make the lesson plain that at another election the people will finish the work begun.

Organized labor has elected to Congress two avowed representatives of its interests; it has materially shaped the adverse verdicts against certain candidates whom it opposed or it has reduced their pluralities (as in the case of Lieutenant Governor Draper in Massachusetts). The votes of manufacturing towns in Massachusetts and New York indicate that over against the farmer of the country and the trading and professional men who are inhabitants of Suburbia now stand a compact voting force resident in the towns and cities who are to strive for the balance of political power in this country in the future.

The tenor of the wisest American and European journals' comments on the election is, that while on the whole a conservative victory was won, yet it will be the part of wisdom for all officials in power and all who aspire to lead and control the twentieth century American democracy to realize that the only way to defeat radicalism permanently is by following the lead of President Roosevelt in bravely grappling with those foes of the State whose social injustice, boundless greed and cynical contempt for popular interests have awakened the spirit of revolt. A typical case of this contempt is seen in Mr. Harriman's seizure, legally to be sure, of the Illinois Central Railroad. Its stockholders and the public it serves are practically ignored.

The future is to be one of motion and change. It is a question of direction, not of moving or standing still. That which Mr. Root told the New York Union League Club's men of wealth who were in a panic over the President two or three years ago, still remains true. "He is the most conservative man we have," he said. President Roosevelt would control where others would own; he would evolve where others would destroy; he would have the trades-union taught its place as well as Messrs. Hill, Morgan, Rockefeller or Harriman theirs. He stands for "the square deal," and that means social justice, which is our people's highest spiritual ideal just now, with thousands praying for it and sacrificing for it, who stop there and rise not to worship of the just God. Charity in either its lower or higher meaning they spurn. Justice and industrial democracy they will have.

Faith and Duty

A new statement as a basis of Christian fellowship from a responsible source, is at this time especially of interest. For many are looking for a satisfactory re-statement of the beliefs and purposes of the churches. An effort of that sort put forth by such a teacher of Christian ethics as President Hyde of Bowdoin College and taken up for discussion by such a body of churches as the Maine Congregational Conference deserves careful consideration beyond the limits of that state. The statement is printed on another page, with opinions concerning it by pastors and teachers well known throughout our denomination. It deserves the hearty approval given to it by these writers, while their criticisms make plain its limitations.

This statement is called a platform, but it is also a creed. It is an attempt to express our religious faith in terms of duty. Every section enfold an affirmation. It is theology clothed in garments for work. The first three sections, for example, contain definitions of the Father, the Son and the Holy Spirit. Then follow conceptions of sin, redemption, service, the future life, the church and its ordinances, the Bible, the Sabbath, missions, church fellowship and so on to international arbitration expressed as the doctrine of God's peace on earth.

As a creed this statement stops short of our desire to express our faith, while it presents our belief in more sections, with less definiteness, and in less compact form than we could wish. We think

a more clear and convincing answer could be made to the question, *Why* will we do these things? than is readily seen in these phrases of avowal.

As a platform, it seems to us to propose too much and in too great detail. It is of the nature of a covenant between those who adopt it, based on an implied covenant between them and God. This covenant lays on each one who enters into it obligations both of omission and commission. For example, not all Christians would be ready to agree to be members in a local church, which left to each member to do or not to do what his conscience prompted him. Instances are not rare in which it is necessary to instruct and persuade Christian consciences before entering into a definite compact with their owners. Not all Christians would agree to regard desertion or brutality as voiding the marriage relation.

There are requirements in this platform to which we would heartily consent, but which we would not impose on all persons with whom we would gladly enter into Christian fellowship. It is a covenant for mature minds. Some surely would be welcomed to membership in our churches who have not yet thought much on problems of the family, society, present conditions in the business world, government and international relations. There are also mature men who ardently profess many of these purposes who are far from fulfilling them. We have observed within the last few weeks the emphatic promises of candidates for public office "to relieve and redress the poor and maltreated," "to encourage those organizations which seek to secure God's justice for the overworked and underpaid" and "to count as God's enemies and ours whoever seeks to use political power for personal or corrupt ends." Men avow these purposes who bitterly oppose and repudiate one another.

This platform appears to us to recognize wisely the prevailing habit of prophets, Christ and apostles to present in the Scriptures faith as the motive to duty. It declares in the main the great purposes of those who covenant together to strive to reproduce the life of the Son of Man on earth. It is admirable as an expression in detail of the Christian ideal. As a platform to be formally adopted we prefer the brief statement of our Lord that the supreme duty is to love God supremely and our neighbor as ourselves and that on these two commandments hang all the law and the prophets.

Foreign Missions and Public Opinion

Comment by the secular as well as the religious press on the recent meeting of the American Board and the cause of foreign missions has been constant and generous since it became history and not prophecy, and we never have known more adequate and friendly discussion of the ideals and methods of the work to be spread before the ever-increasing reading American public, especially by that portion of it which depends on daily and weekly papers. The monthlies have been somewhat remiss, but an exception must be made for the *North American Review*, which sought out Secretary Barton of

the Board for an expert review of the century just closed. He contributed an article notable for its breadth and optimism, and particularly worthy of attention, inasmuch as he now is in undisputed secretarial control of the Board's foreign policy.

Like Presidents King of Oberlin and Hyde of Bowdoin and Secretary Brown of the Presbyterian Foreign Mission Board in their utterances at the recent memorable centennial meeting, Secretary Barton accepts the fact that time has brought a somewhat altered point of view with respect to races and faiths, and that the messenger who goes to proclaim Christianity in the Orient cannot expect to impose the nonessentials of Christianity which have taken form in polity, ritual or creed as the result of an Occidental environment, upon peoples like the Chinese, Japanese or Hindus. To quote his own words, the purpose now is, "not to transport into the East an European or an American society, but to cause to spring from the soil of the Orient new social conditions that shall be in every respect Oriental while pre-eminently Christian. . . . It was indeed a brave missionary who first advocated the new and almost heretical doctrine that even in the religions of the East, there were many customs worthy of respect and reverence."

In noting the personal influences which are making for more intelligent and sympathetic understanding of foreign missions by the average American layman, Mr. William J. Bryan, stands out conspicuous. His articles from time to time, as he journeyed through the Orient, touched favorably on the missionary enterprise. He has taken upon himself to write and publish a book recently in which he defends the missionary propaganda—to which book we already have referred, and last of all in *The Commoner* of Nov. 2, he has summarized his impressions of American Missions Abroad. We have but space to call attention to his last words. "Making due allowance," he says, "for the frailty of human nature and for the mistakes which all are liable to make, it may be said without fear of successful contradiction that the missionaries, physicians and teachers who consecrate themselves to the advancement of Asia's millions along Christian lines are as high-minded, as heroic, as self-sacrificing, and considering the great destiny of the race, as useful as any equal number of men and women to be found in any other part of the world."

What Mr. Bryan says of the missionaries in Asia is as true of those in Africa, South America and Europe. Asia commands the world's attention and thought today, but South America may tomorrow.

The Supreme Court of Maine in a suit brought by the American Board appealing from the decision of the judge of probate on the last will and testament of Solomon H. Chandler, decides the case against the Board and sustains the codicils to his will made in August, 1896, under which the relatives receive one-half the estate of \$1,000,000, and the Board the other half, instead of the entire estate as under the original will. Under the terms of this will only the income from this large increase of the resources of the Board can be used, and that for extension of the work abroad. The Board entered on this litigation, in the words of one of its officials, because it

felt "that the wording of the will imposed upon the beneficiaries the duty of seeing that the wishes of the testator should be carried out in such a fashion as the law would provide. The Board has always taken the position, in the matter of bequests, that the full legal intent of the testator should be carried out, so far as the courts could construe those wishes. This, indeed, is the policy followed in regard to all important bequests. The Board did not wish to receive a cent to which it was not legally entitled. But it is also insistent that through no inaction on its part should any intent of the testator be defeated. For this reason the Board declined, as it always does, to make any compromise that might be contrary to the last known wishes of the testator."

Lessons from the Life of Christ Christ and the Sabbath *

The point of controversy between Jesus and the leaders of his own people in regard to the Sabbath is always that of his ministry or allowance of action in service to the needs of man. He heals the sick regardless of the tradition which would limit the physician's service on the holy day. He allows his disciples to satisfy hunger by plucking and eating the ears of standing corn. He proclaims himself lord of the Sabbath, but always that he may use its opportunity for help.

All this defines his position in regard to the Jewish Sabbath which, like all the other provisions of the Jewish law, he came to fulfill. For Christ in his life on earth was a Jew and not a Christian. He was under the limitations as well as lord of Jewish law. In his obedience he gave true interpretation of their meaning. The Christian law of Sabbath rest he determined through the guidance of his Spirit after he had fulfilled the Jewish law. The Christians, under that leading, broke away from the Jewish Sabbath, retaining only that which was of the essence of the law of rest and suited to their own thought and worship. There is, indeed, no legislation for the Lord's Day prohibiting or compelling in the words of Christ or in the Christian Scriptures. But there is much in Christ's example which will help us to make the best use of the Christian rest day.

First of all, it is clear that our Lord used his rest day for rest. He could not otherwise have lived in the midst of a Jewish community in peace and good standing; he could not otherwise have gained and kept the vigor of body and mind which was needful for his work. He used it for worship also. It was his custom to attend the temple services when he was in Jerusalem, and the synagogue regularly in the towns and villages. He used his Sabbaths for ministry—not apparently in seeking out opportunities of healing, but in helping those who came to him or upon whom he came. Nor is there room to doubt that he utilized the quiet of the day for teaching his disciples and for converse with those whom he met. And there are suggestions also of hours spent by preference in the open air in company with friends.

We must not let out of our thought any of these positive uses of the rest day which we can so plainly trace in the records of the

*Prayer Meeting Topic for Nov. 18-24. Christ and the Sabbath. Luke 4: 16; 8: 1-11; John 5: 1-18. The Lord's Day and the Sabbath. What are the privileges of the Lord's Day? The place of rest, worship, family life, fellowship.

life of Jesus. To keep the day aright we must keep it joyfully, as a privilege and not a necessity, as a feast and not a fast. We must find rest first in its hours, not only rest of body, but rest of mind and spirit. We must, if possible, enjoy the fellowship of worship. The service of our fellowmen has a claim upon us, and first for those with whom God has placed us in the circle of our families. And we must refresh our spirits by quiet meditation and communion with God. If we begin at this end with these positive and joyful opportunities, so far as we are concerned there will be little question of a misspent day or of a hurtful example. And the strength and rest of the Lord's Day will overflow for blessing through all the other days.

In Brief

The greatly-to-be-regretted defeat of Mayor D. P. Jones of Minneapolis for reelection is, like the defeat of the City Party in Philadelphia, one that shows how far from converted American municipalities are to the high ideals of municipal reformers.

What a beautiful phrase that is in Secretary of State Root's tribute as a lawyer to the late Justice George B. Barrett of the New York Supreme Court. Said Mr. Root, "To know him well was to be made better by the compulsion of unconscious imitation."

We know now what motto the President prefers placed under portraits or on busts of himself. It is this, "Don't flinch, don't foul, hit the line hard." What would George Washington or John Adams make of this use of the terminology of modern sport?

The attempt to create a monopoly in the manufacture of soap in England leads the *British Weekly* to remark that it "is the trust-makers who create socialists by the thousand. . . . Events move quickly nowadays, and angry eyes are watching every step that is being taken."

John Clifford says that early in his ministry he was called upon to deal with victims of religious melancholia among the laity. Now he finds very few such, so altered has the conception of religion become, so helpful physically has been the new version of the gospel as one of joy and freedom.

A Texan German who has fallen heir to one-third of an estate in the Fatherland valued at \$50,000,000 announces that he will spend \$3,000,000 of his share in bringing Germans to Texas where he will provide them with farms and homes. He has the stewardship conception planted deep in his heart.

Two of the committees of the Congregationalists, United Brethren and Methodist Protestants will meet in Pittsburg next week, Nov. 21—the committees on vested interests and on polity. It is expected that they will complete reports on proposed terms of union to be made to the general meeting of representatives of the three denominations, which is to be held sometime next year.

President Tucker said five years ago at the National Council meeting at Portland, "We must win men to Christ." All pastors intend to do it; Gipsy Smith is doing it by his close application of simple Bible truth to human life. It would be well if the churches of New England would make up a purse to send their pastors to Boston for a week, to study the meetings and thus enrich their own ministry. The meetings end Nov. 30.

Massachusetts legislators will do well at the coming session of the General Court to give careful and sympathetic attention to the bill

which contemplates a much cheaper, more easily procured and State safeguarded form of insurance, especially industrial insurance. As it is now there is a large and illegitimate disparity between premiums paid to the great industrial insurance companies and the amount which they return to policy holders.

Bishop Stang of Fall River is to be heartily commended for the letter sent forth to the Catholics of his diocese ordering that greater care be taken in keeping children off the streets at night; that the laity protest against the pollution that comes from indecent advertisements and sensational literature; and that all ribaldry and offensive merriment in connection with the celebration of holy matrimony cease. The last point is one that many Protestants especially need to keep in mind. Horseplay in connection with marriage ceremonies has become frequently offensive.

Lovers of Niagara and those who believe that it should be saved from being made a purely utilitarian source of electrical power rather than a majestic thing of divine beauty, will do well to forward immediately to the Secretary of War a protest against compliance with the recommendation recently made to him by an army engineer expert that water furnishing 160,000 additional electrical horse power be diverted from the Canadian side to American manufacturers. The American Civic League and societies for the development of aesthetic interests everywhere in the country are aroused against this menace.

Rev. C. F. Dole, recent lecturer on immortality at Harvard University said that more people today than ever before since Christianity arose doubt whether they have any right to hope for immortality. On this the *Christian Register* comments that it is a mistaken diagnosis. It would put the situation thus, "There never was a time in the history of the world when so many people dared to express their doubts and fears concerning the future life as there are today." It believes that "there is today more questioning, more reasoning and more well-founded hope and trust in immortality than ever before."

We have in hand and expect to print next week the plan proposed by the trustees of Andover Theological Seminary for its removal to Cambridge and its affiliation with Harvard University and with the Harvard Divinity School. A meeting of the alumni of the seminary will probably be held in Boston, Dec. 6. On the previous day a conference is to assemble in Boston, at the call of the Congregational Education Society, to consider the question of a forward movement along educational lines for the foreign peoples in the United States. The gathering will represent various interests and different parts of the country.

The scheme to unite the various Young Women's Christian Associations of the country, hitherto affiliated with two different organizations, has progressed so far that a convention has been summoned for the first week in December to meet in New York, to be attended by delegates from all over the country. This gathering will formally cement the union, and the new organization will bear the name of the Young Women's Christian Association of the United States of America, and its executive body will be called the National Board. Miss Grace H. Dodge of New York has rendered valuable service as chairman of the committee which has been conducting the negotiations for union, and John R. Mott's judgment of its work is thus expressed: "Statesmanship consists in so coordinating and wielding forces that the maximum of good is accomplished with the minimum of waste. Judged by this standard, the plan of union now before the two movements of Young Women's Christian Associations in America bears the marks of the highest statesmanship."

The Gipsy Smith Meetings in Boston

The First Fortnight Reviewed

One-half of the time which is being devoted to the comprehensive evangelistic campaign in Boston, under the leadership of Gipsy Smith of England, has gone, and the expectations of those who were sanguine at the outset have been more than fulfilled, while the support of some who at the start were rather lukewarm is being manifested in gratifying ways. Said a prominent layman who is carefully watching the work, "Mr. Smith is getting a stronger hold on the city than any man since the days of the Moody meetings in the old tabernacle." The critical spirit is entirely in the abeyance, while on the contrary praise of the evangelist, his message, manner and personal characteristics is abundant and warm. Several of our strongest ministers, like Dr. Arthur Little and Dr. Reuben Thomas, are in frequent attendance and ready to lend a hand. On Monday noon of this week Rev. George A. Gordon, D. D., was expecting to lead the devotional service, but was detained by a sudden attack of throat trouble.

The results thus far as regards converts are gratifying. Mr. S. B. Carter, who has charge of the cards, had sent up to last Saturday 250 to pastors of churches; the harvest of Sunday and Monday will add many more, while a number of cards have been signed by persons who indicate no church preference. When all who have risen for prayer, or in other ways signified their desire to enter upon a new life, are taken into consideration, it is probably safe to say that upwards of five hundred persons represent the first fruits of this series of meetings. The exact form of the cards that crystallize the impulse Christward are as follows:

GIPSY SMITH MEETINGS, BOSTON

"God helping me, I do now turn from my sins unto him, and accept Jesus Christ as my personal Saviour."

Name
Residence
Church or Pastor preferred.....
Member of.....Church

FILL OUT AND HAND TO USHER

The persons who have already taken a stand represent various social strata and a variety of ages and occupations. There is comparatively little of the material with which slum missions have to deal, though now and then an intoxicated man appears in the audience, but on the whole the grade of respectability is high. Students, clerks, artisans, come forward night by night, and the overwhelming majority seem to be sincere and determined.

The noon meetings are naturally briefer, and at them some minister usually speaks from ten to fifteen minutes. The audience is, person by person, older than the evening audience; evidently a good many persons from the suburbs in town on shopping tours, and middle-aged and elderly business men, embrace this noonday opportunity to hear the evangelist. At night young people are numerous, and then the service, which begins at 7:30, is prolonged until 9:30, and after that the workers linger with the inquirers in the anterooms.

The singing by the chorus under the direction of Mr. L. E. Smith is inspiring, and occasionally Gipsy Smith himself sings a solo. His daughter has not been well the past week and her assistance in the musical service has therefore not been available.

After the sermon the evangelist spends fifteen minutes or so seeking to bring his auditors to a definite decision. He nearly always asks that the eyes of every one else be closed while those so disposed make their way to the inquiry-rooms. Tender, almost plaintive, are

the words with which he wooes his hearers. This part of the service as a rule reveals best the great loving heart of the evangelist as that of a man who really believes that the one indispensable thing for every person is that he should come to Jesus and come at once.

Before preaching Mr. Smith often presents to the congregation specific requests for prayer that have been sent to him. The other night some of them were "for a brother who has good points but is not a Christian," "for two wayward boys," "for a husband who is a backslider," and "for a young woman deeply moved who would not go into the inquiry-room."

The sermons night by night are definite and effective presentations of the heart of the gospel. Mr. Smith's habit is to take one or two basal truths and state them forcibly and illustratively. The sermon on The Lost Christ was pronounced one of his most powerful ones. Last Friday evening he began by telling his hearers that God was calling them to a halt in their lives, that he was there to coax and move and warn them until they should see their sin and hate it; that they knew they were not right; they had a desire for God, but it would freeze and die unless they obeyed its promptings. His appeal was to their best nature, their sanest judgment, their most honorable feelings, their manliest instinct. "At your peril don't kill this desire for God, if so you will become hard, feelingless, despisers of the Son of God."

As he went on he grew intense and personal. "You're kinder to a dog, some of you, than you are to Jesus. What will you do without him when the coffin is in sight? Don't despise the man you will want in the most critical moment of your life."

There was a special word for the mature. "Listen, gray-haired men. I came to Christ when I hadn't a gray hair, but when I meet him I am going to say, 'Lord Jesus, I haven't been as good as I ought, but I have grown gray in thy service.'" There was a word, too, for the person in mental perplexity. "You don't need to know it all. All you need is sense enough to leave your sin and come to Christ."

Mr. Smith at Newton

Mr. Smith's capacity to touch and thrill a congregation of more than average culture and social standing was demonstrated last Sunday at the Eliot Church, Newton. During the last year, which has marked an interim between pastorates, some of the most famous preachers in America have spoken at Eliot Church, but good judges say that none of them obtained and retained such a hold upon his hearers as Mr. Smith did. The 800 persons present listened breathlessly to his sermon on The Lost Christ.

Dr. Cadman to the Evangelical Alliance

A great audience gathered in Tremont Temple last Monday to hear Dr. S. P. Cadman's restatement of the evangelical faith, which he sought to make a basis on which the Church can work with new freedom and sense of reality. With characteristic breadth, sympathy, picturesque imagery and vigorous utterance, he presented a statement of doctrine having as its center neither creed nor book, but the supreme person and life of Jesus Christ. While his views of the Trinity and the Atonement seemed essentially orthodox, his expression of them impressed one as broader, fuller, more instinct with warmth and hope than we used to hear. The tenor of his address may be gathered from these few quotations:

"I am willing to stake all the systems that have been or are to be against the vitality of

God shot into human life by Jesus Christ. . . . When a man finds God in any legitimate way, that moment for that man is the maximum of life and of love. . . . We see Jesus as the God of the cross, gathering mysteriously all the sin of humanity into himself, no more to be a barrier between the Father and his true heirs. . . . The true preacher, with concentration and sympathy, broods over the Bible's deeps and nature's mysteries; muses and meditates until his consciousness is all aglow, and then transfers his molten thought to the sermon page. Such preachers are princes and lawgivers and dig the wells from which their successors draw. . . . Our best preaching is less preaching than the thinly veiled expressions of personal conflict and victory. The sermon pages that count are the red pages, those born out of the man's own life."

Dr. Cadman closed with a strong appeal for unity in things essential. The service lasted until noon, when Gipsy Smith replaced Dr. Cadman, speaking in harmony with his main line of thought. Most of the first audience stayed through, the new arrivals crowding the galleries.

Personalia

There will be naught but sympathy for the family and friends of Rev. M. J. Savage, whose mental collapse following physical breakdown has compelled his taking up residence in a sanitarium.

The death of Rev. Henry Martyn Baird, professor in the University of New York, removes one of the leading authorities in this country on the history of the Huguenot in Europe and America.

Archbishop Ireland addressing survivors of the Army of the Tennessee last week let it be seen that as a prelate of the Roman Catholic Church he stands against socialism, or "common ownership of productivity and transportation," to use his own phrase.

The defeated candidate for governor in Massachusetts, Mr. J. B. Moran, according to F. B. Sanborn of the *Springfield Republican*, never had any chance of election inasmuch as his apostasy and unbelief had led the Roman Catholic clergy to decree his defeat.

Rev. Walter Walsh of Dundee, Scotland, will be recalled by many who heard him at the International Peace Congress in Boston in 1904 as one of its most eloquent and distinct individuals. His recent book, *Jesus in Jupiteropolis* (Dundee), has profoundly stirred the city to civic betterment; and he has been put up as a candidate for the Town Council, and if elected will do his best to reform the slum dwellings.

Miss Anna Ide, whom Hon. Bourke Cochran has won for his second wife, is the American girl to whom Robert Louis Stevenson wrote such charming letters after their friendship was formed in Samoa, where Mr. Ide was then representative of the United States. Since then he has won higher honors in the Philippines as commissioner and governor-general. This romance is the result of Mr. Cochran's journey to Manila with other congressmen.

One of the greatest and most influential of Andover Seminary's graduates is Henry M. Alden, for thirty-seven years editor of various publications issued by Harper Brothers, who completed seventy years of life last Sunday, and the evening before had a complimentary dinner in his honor given by his publishers at which men of letters and journalists of distinction paid homage to his ideals, his character and his professional attainments. No conventional pulpit ever could have given him a place to preach equal to his opportunity as the mold of the form and substance of periodicals like *Harper's Weekly* and *Harper's Monthly*. His name never has been on the cover of the journals he has made great, but what of that!

A Proposed Common Platform for Christians

At the recent Maine Congregational Conference, in Lewiston, President Hyde of Bowdoin College submitted twenty one articles which, if adopted, will be substantially the platform of the Maine Congregational Association. It will be discussed at the next annual conference. Believing that there is wide interest in any such formulation of Christian purposes as that now proposed, we have asked a number of representative men in different denominations to give our readers their frank judgment touching this proposal. In soliciting their opinions, we had the hearty indorsement of President Hyde, who will, we are confident, be deeply interested in these frank expressions both appreciative and critical. Of the men who share in the following symposium one is a president of a theological seminary, one a college president, several professors in universities or theological seminaries, five pastors of prominent churches and one or two are laymen.

A Noble Expression of Christian Purposes

I like the idea of making the basis of union a platform, rather than a creed. It is in accordance with the teaching of the new psychology which puts so much importance on will and action. It is not true that we first learn and then do; it is true that we learn by doing. The art always precedes the science; the thing is done before it is explained. We learn to talk before we learn grammar, and it is in putting in practice the Christian principles that we come to understand them.

Most organizations, social, economic, political are based on platforms rather than creeds. In forming them men do not publish their beliefs, they declare their purposes.

What makes a man a Christian is not his philosophical explanation of Christianity, but his purpose of practicing it. It is this which he needs to keep steadily before his own mind.

My first reading of President Hyde's platform greatly impresses me. It seems to me a noble expression of the essential Christian purposes. I am not quite clear about all the phrases; but I want to take it into our midweek service, and spend several weeks upon it. I hope that our church will wish to adopt it for substance, as its platform and print it in its manual, not as a test of membership, but for the instruction of the young and the inspiration of its members. It would be a great thing for our churches and for all our people, if they could hold these great purposes steadily before their thoughts and press forward to their realization.

WASHINGTON GLADDEN.

Columbus, O.

Not the Whole of Religion

1. President Hyde does not profess to provide us with a creed, but with a "platform," a word borrowed from political associations. His articles describe a portion of the field known to theological science as Christian ethics and leaves wholly out of view that which is called Christian doctrine or dogmatics. Hence it aims at defining the action of the Church and the individual member of it and makes "I will" the keynote of its pronouncements. In this, I suppose it is an attempt to reflect the influence of the current psychology, which sets the will in a supreme relation to the processes of "ideation."

So far as the "platform" sets forth the practical tasks of the Church in its outward relations, it seems to me to be quite worthy of its high and important aim. It is powerfully and eloquently expressed, here and there too rhetorically, here and there too hazily. But no one can read its

numerous paragraphs without being impressed by its vigor and its breadth of outlook.

2. As a platform expressing the "I will" of a Christian man or a Christian church, it presupposes, but does not describe the deeper nature and grounds of a Christian life and communion. If the source of religious experience is the sense of dependence on God, then its first word is that of trust, not "I will do," but "I will trust," and that word cannot be uttered without saying on whom we have believed, and why and for what it has called out our faith. If our leaders, like President Hyde, only knew it, we are on the eve of a reaction to the religious view. People are beginning to see again that you can neither understand nor serve man unless you know and serve God.

It is religion, the relation of each man to God in Christ, that people long most to hear of in the pulpit, and no churches and no preachers are going to count for much in the days before us, whose eyes are so filled with the outer facts and problems that they do not see or feel the persistence, the vastness, the potency of these inner relations of the soul with God, which really would color all our social relations, habits and institutions. Because a platform is not a creed it does not set forth the whole of religion nor lay the foundation of a church.

W. DOUGLAS MACKENZIE.

Hartford Theological Seminary.

Inadequate as a Basis of Union

An opinion is valuable only as it is frank. With the most cordial feeling toward President Hyde, and with much diffidence, I suggest:

1. This is called a platform, not a creed. And yet, since we act because we believe, every platform must rest on a creed, as does this. It is, and must be, full of creedal statements, even though implicit rather than fully expressed.

2. If this is a platform for Congregationalists only, it seems to me that its creedal basis is inadequate. It easily could, and ought to say much more on some points, and on some to say less.

3. If however, this is designed to be a basis for union between denominations, then it seems to me unnecessary. People being what they are such a confession of faith as that adopted at Dayton will be necessary for any organic union of denominations for many years to come. A federation of the churches, on the other hand, will be wise in refusing any attempt at formulation of either creed or creedal platform, and in fixing its thought on the specific things it aims to do. This platform, in my judgment, would prove divisive rather than unifying. It ought to be remembered that experience has

shown that convictions strongly held are not a barrier to Christian fellowship and co-operation. The path to unity is not through minimizing of belief, but through honest conviction clasping hands with differing honest conviction.

4. In saying this, I gladly recognize the comprehensiveness of thought and felicity of expression of this platform, regarding which space forbids remark. It will surely prove useful in stimulating thought, and in directing attention to some neglected spheres of Christian activity.

Marietta O. ALFRED T. PERRY.

Covers Well Common Ground

President Hyde's platform for Christian life and conduct seems to me admirable. The mere fact that a practical platform is proposed is most welcome. At this moment I have on my table an invitation to take part in a symposium, on the question, "What are the essential articles of a present-day theology, such as may be used as a system of faith by the Church?" Whether that question can be satisfactorily answered or not, it is good to see offered beside it the proposal of a scheme of life for the Church. I am not inclined to criticize President Hyde's document, except to say that I wish it might be shorter but do not see how to make it so. I should omit the two words "and ours" from Article 20. Of course it is to be taken for granted that individuals would state separate points differently, and make additions or omissions if they were deciding the matter; but I think that this platform covers the common ground extremely well, and avoids questionable statements as well as any such platform could. I should be glad to see a church living up to this agreement, and trust that if the opportunity were offered me I should not be unwilling to undertake the exacting task of membership in a church that subscribed thereto.

WILLIAM NEWTON CLARKE.

Colgate University.

In Hearty Agreement

I am in most hearty sympathy at every point with this program of President Hyde. I believe it points the way we are going. To every one of its twenty-one articles I say, yes. More religious, ethical and social problems would be solved by its hearty adoption than by any other plan that I have ever heard of. No longer creedal division and antagonism, but first co-operation and then organic union will follow its adoption in all churches. Truly this is the "dispensation of the Spirit!"

The pastor of one of the most influ-

ential Presbyterian churches in Chicago, to whom I showed this platform, said it was the best thing he had ever seen, and asked me to get a copy of it for him.

Rarely, indeed, do I yield myself up to the leadership of another so that I discover nothing to condemn or to improve. I take it for granted that intelligent men both in and out of all our churches feel deeply the need which is here so admirably voiced. My prayer is that having heard we may heed and do works meet for repentance.

C. A. BECKWITH.
Chicago Theological
Seminary.

Makes for Honesty

I greatly like the idea of substituting a platform for a creed. Men will honestly say, "We mean to do" something when they could not honestly say, "We believe" this or that. I observe, indeed, that something equivalent to a simple creed is virtually incorporated into President Hyde's platform, and that will commend it to the considerable class of persons who are not ready to dispense with statements of belief as tests for church membership. Moreover, the forms of statement in the platform which embody the implicit creed admit of the free interpretation which most men are forced to put on the statements now in use, even though these current statements do not fairly bear the new constructions.

The greatest result of the adoption of such a form as Dr. Hyde's will be to make complete honesty consistent with membership in an evangelical church. To insist on assent to an elaborate creed is applying, as it were, a dishonesty test to candidates for church membership. It is saying to them, "You must say you believe all these articles of faith or remain out of the church," and only with reservations which the highest ethics cannot approve of is the average man able to assent to all of them. A church that should use

Dr. Hyde's platform could be larger than one which should insist on an old-time confession of faith and it would be composed of better men. Only those who have genuinely true and righteous character would be likely to sign such a statement of purposes.

JOHN B. CLARK.
Columbia University.

not recommend it as a proposition for a common profession by modern Christians.

Its statements of a theological nature seem to me vague. As to No. 1, who are God's children? Are they all mankind or simply those who seek to follow him? As to No. 2, is it meant that the Christ

who does the perfect will of God did it when on earth or that he is and always has been doing it? As to No. 6, are we all authorized to declare God's forgiveness to wrongdoers? And if authorized to assure them of it, are we until they have done or at least resolved to do, what they can to repair their wrongs? Is No. 9 a description of the ideal Christian church? If so, what is the truth, inability to see which excludes from fellowship? In No. 11, what is meant by "sacred"? Should there be a caste of books elevated after the Bible to a rank above all others? And are we all to agree as to what they are? One might prefer the Shorter Catechism and another In Memoriam.

Some of the statements of social principles look also vague to me and others are hardly of a kind to be universally accepted. Is No. 17 likely to commend itself to the Christian in South Carolina, where no divorce is allowed, or New York, where none is allowed save for adultery, on the one hand, or, on the other to one in South Dakota, where the grounds for divorce take a very wide range? The laws of each of these states represent a prevailing public sentiment

A Common Platform for Modern Christians

A creed states what we hold as true. A platform sets forth what we propose to do. The one is couched in the technical philosophical terminology prevalent at the time of its formulation; the other uses the plain language of today. The two are not necessarily inconsistent; though by no means identical.

1. We will love and serve the God who wills the good of all His children, and when obeyed makes earth a heaven.
2. We will adore and follow Jesus Christ as God's Son who does His perfect will.
3. We will honor and emulate God's Spirit in every man who strives to follow Christ in doing the divine will.
4. We will condemn as sin against God all greed and lust and pride and hate and sloth that seeks gain by others' loss or pleasure by others' pain.
5. We will appeal to the latent good in evil men, and show God's kindness to them even when we rebuke their unkindness to their fellows.
6. We will forgive, and assure of God's forgiveness, the wrongdoer the instant he is heartily ashamed of himself, and sorry for the wrong he has done.
7. We will relieve and redress the poor and maltreated; comfort and cheer the sick and stranded; and bring God's gifts of patience and fortitude into their pruned and chastened lives.
8. We will bear to those about to die, and to those who mourn the loss of dear ones, the message of God's eternal goodness, and the assurance that no individual's share in His great life of love can ever come to nought.
9. We will build up a community of persons united in love to God and man, under such officers, forms of organization, and modes of worship as experience has developed or expediency may suggest; excluding from fellowship none save such as exclude themselves from the truth they cannot see and the love they cannot feel.
10. We will observe baptism and the Lord's Supper as symbols of the renunciation of the selfish life, and communion with God, with Christ, and with all true Christians, in sacrificial service.
11. We will cherish as sacred all writings which clearly and simply set forth God's will as the guide to conduct and the secret of blessedness; holding in highest reverence the Bible, which, judged by this standard, has stood the test of time.
12. We will set apart one day in seven, and portions of every day, to cultivate and communicate the sense of the presence and guidance of God in our individual and social life.
13. We will give a fair share of our income to the extension of God's kingdom in missions and settlements beyond the range of our immediate circle, and the reach of our individual efforts.
14. We will co-operate with all other Christian churches in the worship and service of God.
15. We will foster and promote all schools and studies which reverently appreciate and honestly interpret those laws of nature and those works of man wherein God's thoughts are written.
16. We will use and enjoy as God's good gifts the things that are pleasant and healthful; we will discard and discourage the things that corrupt and degrade; leaving to each individual Christian conscience the decision of what to accept and what to forego.
17. We will support the family as God's institution for uniting man and woman in love, for rearing children in virtue, and for ministering to the aged in tenderness: we will counsel due consideration before marriage, and forbearance and forgiveness until seventy times seven in the delicate adjustments of family life; yet when adultery, desertion, or gross and wanton brutality, break the bonds of domestic affection beyond the power of patience and charity to restore, we will sanction for the innocent party such relief from intolerable tyranny as the law of the state allows.
18. We will encourage those organizations which seek to secure God's justice for the overworked and underpaid; and endeavor as far as possible to reduce the inevitable inequalities of condition resulting from differences of talent, training, heredity, wealth and opportunity.
19. We will strive for those conditions of healthfulness and beauty, intelligence and morality, wholesome companionship and recreation, which are God's will for the local community.
20. We will consecrate ourselves to the state and nation as agencies of God's impartial beneficence; and count His enemy and ours whoever seeks to use political power for personal or corporate ends.
21. We will endeavor to maintain God's peace between the nations of the earth, and to substitute reason and arbitration for force and war in the settlement of international differences.

A Frank Criticism

The *Congregationalist* has asked my frank opinion as to the desirability of incorporating part or all of President Hyde's "platform" into the working creed of the churches generally. The question implies that it has in some respects the character of a creed. I think myself that it has, and in points that do

and no public sentiment long prevails anywhere in this country unless it is shared by the Christians in the locality.

What is the nature of the organizations referred to in No. 18? Who are overworked and underpaid? In what ways can the inevitable inequalities of human conditions be reduced? By pure socialism? By holding back those who are pressing forward? By trying to make

the rewards of labor the same for the active and the indolent, the skilled and the unskilled?

If such a common platform for modern Christians as our Maine friends have in mind can be framed at all, it must possess qualities which I do not find in President Hyde's. It must be short and clear. It must concern itself only with fundamentals. It must be a platform and in no sense a creed.

SIMEON E. BALDWIN.

New Haven, Ct.

A Valuable Statement of the Ethical Ends of Faith

I have read, with a great deal of interest, President Hyde's Common Platform for Modern Christians. Any conception of the Christian life which will lead men earnestly to seek the fruition of their faith in the concrete endeavor of Christian righteousness is great gain. And a platform, rather than a creed offers a plain and accessible basis of fellowship. President Hyde's platform bears the hall mark of the earnest, trenchant and catholic exponent of Christian ethics that he is. If we all did the things his platform proposes we would be better than we are and the kingdom of God would be nearer than it is.

There are planks in the platform whose implications open pretty directly upon the vast fields of controversy, but this particular essay in concrete unity does not contemplate that closed doors should be opened and after all if we know these things each in his own fashion, still happy are we if we do them and President Hyde is only asking us to do them.

I believe, therefore, that this statement has a solid value in interpreting to the Church the sweep of her ethical horizons and in bringing to men who dwell themselves humbly in the outer courts of the Interpreter's House the definitions of a trained and brilliant thinker.

It remains to be said on the other hand that these are, after all, just the things we are trying to do now and that to propose Christian ethics to the Christian Church as the basis of Christian conduct is even when done so nobly as it is here done only the integration of the blessedly familiar.

And it has long been a sound principle in law that a statute winged with the inclusive power of the sweeping statement of the end sought carries farther and needs less amending than definition by enumeration. President Hyde's essay has great value as a contemporaneous statement of the ethical ends of our faith by a man possessing exceptional capacities for making such a statement. But it is the endeavor to state what in the nature of things refuses to submit to statements for the frontiers of that land march with the frontiers of life itself.

Detroit, Mich. G. GLENN ATKINS.

A Sympathetic Criticism

Such a platform as President Hyde presents is interesting as showing us what is in the minds of many Christian thinkers, and as a helpful paraphrase and elucidation of both Biblical and social tenets. My own feeling however, in actually adopting such a series of utterances

would be not to do it unless some very definite benefit could be gained by it. Many and varied platforms could be drawn up which would be the expression of one mind influenced, of course, by others.

The church should be bound by as few statements as possible; our creed should be simple, brief and Biblical. I might say to almost every one of the twenty-one articles that I am in sympathy with its spirit and find some good in it; that it is an excellent and suggestive statement of a certain truth, but if I were asked to adopt these articles either separately or seriatim I should wish to change some of them, or at least to know what lay farther back in the writer's mind. For instance, in the sixth article I should want to know just what was meant by "heartily ashamed of himself and sorry for the wrong he has done": as to whether it included the Biblical means of repentance. The first part of it looks almost like an act of absolution: "will forgive and assure of God's forgiveness."

Or in the eighth article, "we will bear to those about to die, and to those who mourn," etc. I should want that article explained so as to make it clear that this message to those about to die, etc., would be suited to the state of mind and heart of those individuals: that is, we come with an entirely different message to the Christian than to the unbeliever.

So also in Article 10 where baptism and the Lord's Supper are spoken of as "symbols of the renunciation of the selfish life." That is a beautiful expression and explanation, but as to its becoming a platform as really explaining what baptism and the Lord's Supper are as declared by Christ, is another matter.

To sum up then, I believe President Hyde has given us a distinct contribution in this suggestive setting forth in modern language of fundamental, theological and social truths which should be studied and discussed but which I should hesitate to adopt as a platform.

Chicago, Ill. W. A. BARTLETT.

A Wholesome Emphasis but too Subjective

The platform submitted by President Hyde sets forth a conception of religion with which I am in entire and hearty accord. Its manifest intention to emphasize the practical is wholesome and timely. Men are ready to welcome such a declaration, finding it in harmony with the spirit of our age. Dissatisfaction with antiquated creeds as a basis for Christian fellowship has its inevitable reaction towards something at once simpler and more comprehensive. Instead of seeking in the realm of intellect for a basis of unity we are looking for a motive that shall be large and definite enough to enlist men in a common fellowship of righteousness. Quality of life is the touchstone of value that appeals most keenly to the modern man, and the platform presented will very generally meet this test.

The reaction, however, in favor of the obviously practical may go too far. The most serious criticism arising in my mind regarding this declaration is that it is too solely subjective in saying what "we will do." It would be stronger in affirming the basis of faith on which the proposed

action rests. For nothing so unites men as a common faith. Such a statement need not be philosophical or obscure. A slight alteration in the first article would give this premise of faith: Believing in God, the Father, who wills the good of all his children, him we will love and serve. One is forced to question whether in the detailed and extended formulation of Christian conduct there has not been a disregard of the spiritual relations that yield the motive power in all conduct. To unite men in a conscious spiritual relation and to lead them to a common sense of dependence on the divine source of life is even more important than to win their agreement on specific lines of action. The two are correlative, and the more fundamental must not be overlooked. These deeper things are indeed implied throughout this declaration, yet I believe it would gain in value if they were definitely expressed.

In such a document the form of expression, also, is a paramount consideration. In the admirable effort thoroughly to cover the ground, is there not a tendency to go into details where the more comprehensive statement would serve better? The fourth article would be comprised in this: We will condemn as sin against God every act that seeks gain by others' loss or pleasure by others' pain. Explanations, applications and extensions of the principle must be kept out from such a platform, reliance being placed on the principles avowed. The most glaring minor defect is the overworked conjunction, which appears fifty-nine times, frequently conjoining subjects that are not quite co-ordinate and then coupling two predicates in the attempt to fit the composite subject. Article seven is an instance. Again, the repetition of the same phrase at the beginning of each article is monotonous and might easily be modified. A general recasting of the form seems desirable in the interest of compactness and liturgical fitness.

A decided gain will come to our churches in the adoption of such a platform that shall be at once a simple confession of faith, a covenant in spiritual fellowship and a compact in good works.

CHARLES F. CARTER.

Lexington, Mass.

An Artificial Difference

Many of the planks of the platform are exceedingly happy, and would command the cordial assent of Christian people generally. In his opening sentences stating the difference between a platform and a creed President Hyde does not seem to me quite so successful. That ancient symbol which is accepted by Western Christendom as "the creed" is not drawn up in technical or philosophical language; and indeed one of the most essential articles of every Christian creed is assumed in that plank of this platform which speaks of Jesus as God's Son. I do not think it possible to draw such a line of distinction as President Hyde here attempts. The whole Christian program grows out of faith in him; a faith which we love to confess, and every confession of it is a creed.

With this exception, I do not recall anything in the paper that might not be generally accepted. I think, however,

that the actual progress toward co-operation will be through deeds more than words—such deeds as are wrought by the church federation in some of our cities, and the union missionary movement in the State of Maine.

WILLIAM R. RICHARDS.
Brick Presbyterian Church, New York.

Platform versus Covenant

I should be glad to stand on President Hyde's platform. As an exposition of the present content of Christian duty and privilege it seems to me admirable. I find nothing to which I should take exception. I can think of no properly Christian enterprise which may not fairly be considered as included in some one of these twenty-one statements. For myself, I should give larger place and stronger emphasis to the privileges I have in the sacraments and in the Bible and to the conditions on which alone the breaking up of the family ought to be sanctioned by the Church. These are, however, only matters of emphasis and would not hinder hearty acceptance with others of the platform as a whole.

The distinction between a creed as "what we hold as true" and a platform as "what we purpose to do" is illuminating and helpful. We may not forget, however, that a platform must always grow out of a creed. A man's program for action must issue from his conviction as to truth if his life is to have unity and power. Because it is easier to state a program than a conviction we may well seek to get together upon the basis of a platform but we shall be deceiving ourselves if we forget the vital relation between our platform and our creed.

Midway between the creed and the platform stands the covenant, which is the proper charter of every truly Congregational church. The covenant does not seek to define a creed neither does it set forth a specific program for action. It recognizes as its source those convictions as to God, men and the world and their mutual relationship which a creed would seek to define and it sets forth the purpose which a platform would seek to realize. The covenant thus preserves unity and integrity. Creeds are outworn because their language and their thought-forms change in meaning. Platforms are outgrown because the situations and conditions which erected them pass away. A covenant abides because the truths it recognizes abide and the purpose to which it moves is unchanging.

A sad experience has shown to Congregational churches the unwisdom of throwing aside the covenant to take up the creed. May not that experience suggest the wisdom of having the larger fellowship of Christian people on a covenant rather than on a platform?

ROCKWELL H. POTTER.
Hartford, Ct.

The committee appointed by the last General Conference of the Methodist Episcopal Church on the consolidation of benevolent societies has reported to the bishops a plan reducing the six societies to three. The foreign missionary board will have its headquarters in New York City, the home missionary society will be united with the church extension society, with headquarters in Philadelphia, and the Sunday School, Tract, Education and

Freedman's Aid societies will be united into one organization with headquarters in Cincinnati. The amount to be appropriated for home and foreign mission work the coming year is fixed at \$1,606,000.

A New President for Fargo

Dr. E. M. Vittum of Grinnell, Io., has been chosen successor of Dr. J. H. Morley as president of Fargo College, North Dakota. He will have for cultivation one of the most promising fields in the country. He was born in Sandwich, N. H., in 1855, is of old New



REV. E. M. VITNUM, D. D.

England stock, graduated from Dartmouth in 1878. After graduation he was tutor for three years in Robert College, Constantinople, and embraced the opportunity thus afforded of seeing a good deal of the Orient and of Europe. In 1881 he entered Yale University where he studied theology while doing work in science and philosophy. His first pastorate was in Guilford, Ct., whence in 1888 he was called to the church in Cedar Rapids. He began his pastorate in Grinnell in 1891 and during this time he has welcomed over 1,100 persons into the church leaving it twice as large as when he took it. Iowa College gave him the degree of D. D. in 1898. Dr. Vittum is a widower with no children. He is fond of outdoor life and is quite an athlete. The trustees and friends of Fargo believe that he is just the man to gain the affection and confidence of the students and to build up the college on a broad and Christian foundation.

FRANKLIN.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 9

Mrs. F. L. Holmes presided, who showed photographs as illustrations, while she told of the various workers in that station. Mrs. Tracy writes from Marsovan: "The college is more than full, 310 students, with 265 of them boarders, 121 of them Greeks. Every place is full—boys' orphanage, schoolroom, shoe shop, attic, tower. We never had anything like it before. Mr. Tracy is sending telegrams in all directions to stop students from coming. He expects to start for England next week to get help to enlarge the college. In the Girls' School they have 181 pupils, including twenty-three in the small Greek room. Miss Willard gives much attention to the boarding department." Miss Anna Felician, whose name has become familiar to many who have been interested in Marsovan, after forty-four years' service, is now taking a year's furlough. Miss Phelps, the niece who went out with Mrs. Tracy two years ago, teaches one day in the college, gives her afternoons to work in the hospital, helps Miss Moore, the English

nurse, by cutting out garments for the patients and making screens and quilts, etc.

Mrs. Giles G. Brown, just arrived from Jaffna, Ceylon, was warmly welcomed. She told of the more than two hundred girls in the Uduvil school, twenty-two of whom have united with the church the past year. Mrs. Brown had the care of the Udupiddi school until obliged to leave on account of Mr. Brown's health, then the pupils from that school were sent to Uduvil. Speaking warmly of her associates in Jaffna, she emphasized the work of Miss Susan Howland, who, being born there, speaks Tamil like a native and more readily than others adapts herself to the ways of the people. Expressing her pleasure in having Miss Julia E. Green added to their force, Mrs. Brown begged for another woman who could teach and leave Miss Howland free for looking after the Bible women and other work.

The New Editor of the Missionary Herald

Rev. William E. Strong, recently pastor of the Congregational church in Amherst, Mass., entered last week upon the duties to which he was elected at the recent meeting of the American Board at North Adams. He was chosen as associate editorial secretary with the understanding that he is eventually to have entire editorial charge of the *Missionary Herald*, as well as of the general literary output from the Board rooms. It is an interesting coincidence that he began his work twenty-eight years to a day from the time his father, Dr. E. E. Strong, entered the service of the Board, and a still more striking coincidence is the fact that the father was then exactly the age that the son is today. It is to be hoped that Dr. Strong will not for some time demit entirely upon the strong shoulders of his son the responsibility for the *Missionary Herald*, which the father has edited so successfully for nearly thirty years, but the young man will relieve him of the chief burdens; and while building upon foundations so substantially laid will



REV. W. E. STRONG

doubtless find ways to express his own individuality and journalistic ability.

Mr. Strong is a graduate of Dartmouth in 1882 and of Hartford Seminary in the class of 1885. He was pastor over Washington Street Church, Beverly, ten years, and then went to Jackson, Mich., returning to New England in 1901, to be pastor of the village church in Amherst. Its resources he has helped to develop, and into its life he has so thoroughly entered that for pastor and people alike the strain of parting is severe. The dismissing council the other day put on record its warm appreciation of Mr. Strong's pulpit and pastoral labors. His genial presence will be missed in the religious gatherings of the Connecticut Valley, but the fellowship of the workers in the Congregational House will be enriched by his cheery presence. May he round out a term of service as long and as fruitful as that of his father, who is a general favorite throughout the Congregational House!

Miss Abernethy's Millions

A TRUE STORY OF A SHUT-IN LOVER OF THE KINGDOM

BY EMILY S. WOOD

Miss Susan Abernethy had never had much money to give away. When she was only a child she had arisen one bright Sabbath morning feeling as blithe as usual, but as she helped her mother about the simple breakfast preparations, sudden and deathlike illness sent her hurriedly to a couch. Later in the day her father read aloud to her. It was one of Dr. Dio Lewis's books, as Miss Susan always remembered, but her principal thought that afternoon was how faint and far away the reader's voice seemed to be. "Please read louder," had been the oft-repeated request, until finally the reader, almost impatient, had asked, "What is the matter that you cannot hear today?"

Weeks later, when her feet climbed slowly up from the dark river's brink it was to find herself in a land where silence ever reigned. "When your strength returns you will hear again," they told her, and she, childlike, believed them. But the lilacs bloomed and faded, the rose-scented hours of June went swiftly by, and in the golden heart of summer the water lilies opened their wax-like cups upon the bosom of the quiet woodland stream; and still the birds were songless as they flitted from branch to branch, all Mother Nature's voices were hushed, and the human beings who moved about the child were as creatures who had no tongues.

So gradually she came to see that this was to be her lot in life, and deeply thankful she was in later years that certain sounds always remained in her mind, for, if truth be known, the mind has ears as well as eyes. The voices of certain friends; the words they had spoken; her father singing Ben Bolt; the old familiar Sunday school hymns; these remained to her always fair and clear.

One missionary hymn in which

Burma beseechingly calls today,
That you pity, and help, and show her the way,

was often in Miss Susan's mind as she read the missionary monthlies, she making such variations as would fit the cases of special need. Sometimes it was the foot bound women of China, whose cries reached her sensitive soul. Sometimes the plaintive plea of the superstitious tribes of darkest Africa, or the calls of the coral girl islands of the sea. Dr. Carrington's appeal for medical missions; Mrs. Cowles's pitiful story of the Durban church, the cries against "retrenchment" from this or that field, all stirred her soul to its very depths.

Yet for all her sympathy, she had never been able to give much material aid. She had never been a wage-earner. It had given her great joy when she was able to extend a helping hand to Mr. Martin's Corner Cot, or to the Bombay blindies, and yet she yearned for means to respond to other equally appealing causes. One day this idea suddenly struck her: Other people have put themselves in the place of Mrs. Russell Sage, and fancied that they were the possessors of seventy million dollars with unlimited permission to give them away. "Why shouldn't I?" It was a daring thought, but the more she reflected on it the more she was fascinated by the idea, until at last she said boldly to her invalid mother, "I believe I'll do it!"

She knew it was all imagination, but what of that? So when she seated herself to make out the list of her intended gifts, her pleasure could hardly have been greater if the seventy million in gold or United States bonds had been on the table before her. She saw the joyful faces of the missionary treasurers as they opened the letters containing her drafts, and she even thought she almost heard the "Thank God" of Treasurer Wiggins. She thought of the brave band of earnest men who are giving their time and money and their

very hearts' blood trying to banish saloons from our land. Across far stretches of hill and vale she saw the icy seas and barren land of Labrador. Hither and thither went Dr. Grenfell, now on snowshoes or dog sled, now in the good ship *Strathecona*, on errands of mercy. Once again she heard; and this time it was the voice of Booker T. Washington pleading for "my people, my people." Ah, how much she wanted to help them all, and the list was finished, she having actually received far more than she gave!

Suddenly her mood changed. What right has she anyway to be giving away other people's money? A still small voice speaks to her—"Thou shalt not covet." A little book of

Bible texts lies close at hand. Miss Susan opens it and this verse meets her eye, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Ah, yes, that was it—tithes, and not other people's money, tithes and love. And so it came about that in a very short time a modest little check was on its way to one of the missionary treasurers, and Miss Susan, in the quietness of her inner chamber was asking the Lord to "bless the few dollars she was giving back to him."

Our Readers' Forum

Mary Lyon and the A. B. C. F. M.

Rev. F. E. Clark in his address at the North Adams meeting of the American Board, paid a high tribute to Miss Lyon, his mother's early teacher at Mt. Holyoke Seminary—now College. In the history of the Board that name is worthy to stand beside the name of Mills and his associates. For although Miss Lyon never went out as a foreign missionary, yet through her influence a host have gone to distant lands and who have been mighty factors in advancing the kingdom. Influenced by reading her life, the famous Dr. Murray of England started schools in South Africa, and Fidelia Fiske and other distinguished women missionaries were inspired by the work of that modest teacher who has given fame to Franklin County and who has made Mt. Holyoke College known throughout the world.

Before me lies a little book, published by that Christian firm, Crocker & Brewster in 1843, which gives in substance Miss Lyon's talks to her pupils at South Hadley. She felt keenly the crisis in the Board in 1841 and again in 1843, and says: "I watched and prayed over the decline of missionary receipts. I listened as for my life when the pastor of our village church read the appeal sent out from Boston, my weak and trembling heart almost shrunk from hearing the contents of that letter. I returned from the concert. I retired to rest, but not to sleep. Though I was but a child when its history commenced I love even now the very thought that I can remember, now after more than thirty years, that I can recall even the beginnings of this great and glorious enterprise."

In her book, *The Missionary Offering*, Miss Lyon gives pathetic incidents of self sacrifice by poor widows and indigent farmers for the cause. A beautiful daughter in her teens ran to her father asking if she might repair her old bonnet for the season, that she might give the money designed for the new one to a girl in Ceylon. Her father sent in the letter which was to bear away her little bounty and added as a postscript as follows: "To the treasurer of the A. B. C. F. M., Sir, In addition to the money sent last week I add one hundred dollars which I will pay in July."

This little book of a hundred pages is all on fire with the earnest pleading of the author, showing that her soul went out in the interest of foreign missions, and on the platform at our famous gathering at North Adams, no more urgent and earnest appeal was made than by Mary Lyon in the book before me written sixty years ago.

S. E. B.

An Italian's Wish for Andover

I, for one, wish Andover Seminary to remain where it is, in the East, which is becoming more and more populated with foreigners, and educate ministers who are to be the leaders among these peoples. For years I have advocated an educated ministry among the

Italian immigrants in this country. It has been found very expensive and impractical to import them from Italy, for they cannot adapt themselves to the aggressive missionary work to be done in this country. Young men, converted in this country, educated and trained in our colleges and seminaries, and imbued with the American spirit and ideas have proved to be the best and most successful workers.

If Andover Seminary is destined by the Almighty to become the training school for Christian workers of different races, as is the earnest wish and prayer of many of his children, it would be in my opinion the greatest blessing that has ever come to the immigrants who come in ever increasing numbers in this country, and the best opportunity given to Congregationalists to fulfill their highest mission.

STEFANO L. TESTA.

Italian Evangelical Mission, Brooklyn, N. Y.

Comparative Morality of the Foreigner

Is there any reliable way to get at the facts in regard to the moral status of our foreign population in this country as compared with the native stock? A short time ago President Tucker said in *The Congregationalist*: "... The second and third generations of foreigners ... are forging to the front, partly because of their virility and ambition and partly through the sacrifice of the homes to educate their children. ... I thank God that he is sending those who are willing to sacrifice and anxious to rise."

This is in line with what has been the common impression. We have often seen the children of uneducated and comparatively unintelligent foreign parents become the equal of our brightest and most useful native born children. But now comes an article in the *Home Missionary*, saying that Mr. Prescott F. Hall of Boston, a well known student of the immigration question, shows by statistics that "the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element."

Further, statistics were published only a few years ago, covering, I think, the New England States, which claimed to show that the native American was more criminal than the foreigner on whom the native so often looks down. But Mr. Hall says that his statistics show that "foreign born whites are 150 per cent. more criminal than the native whites of native parentage."

How reliable are these later statistics and how large an area and time do they cover? Has there been a real change, due to the changing class of immigrants or some other cause? Or is somebody mistaken as to the facts?

G. H. B.

For every dollar up to \$75,000 contributed by Baptists for the repair or rebuilding of churches in California ruined by the earthquake Mr. Rockefeller will contribute another dollar.

For the Young Folks

The Traveling Doll

BY HANNAH G. FERNALD

The name that she signed to her notes was Jessica, but Nanny Richards's father always called her the "Mystery of Brookfield."

You would never have suspected, to look at her, that she differed from the other dolls of fortunate little girls. She was very pretty and not very large; and the extent of her wardrobe was really astonishing. There her peculiarity began, for the traveling doll owned frocks made from the material of the dresses of almost every little girl in town.

It all began one cold, blustering autumn, when children who missed the sunny afternoons of out-door play were inclined to be fretful, and sometimes even cross. It was hardest for Ruthie Day, because her mother was not well that fall, and Ruthie had no brothers and sisters. One morning Jimmy Carter, who did errands for half the families in Brookfield, appeared smiling at the Days' door, with a box and a small trunk, both of which he insisted on giving into Ruthie's own hands.

"I'll call again in a week," he said, and then he ran whistling down the path.

Ruthie opened the box first—and Jessica, the traveling doll, smiled up at her. She wore a crimson cloak and hood over a white muslin dress, and her hands were clasped about a tiny note, addressed to Miss Ruth Day.

"Dear Ruth," it said, "I shall be glad to spend a week with you if you care to have me. Please have my trunk packed promptly at nine o'clock next Tuesday morning, as I have an important engagement to keep. With love, Jessica."

So Ruthie had the first surprise and the first delight in that wonderful trunk, where pink dresses and blue dresses and white dresses, silks and muslins—even an umbrella and a rain coat—were snugly packed.

Jimmy Carter came only too promptly when the week had passed, and to Ruthie's questions he answered briefly but good-naturedly,

"I'm not to tell."

That Tuesday afternoon Esther Cole had an engagement with the dentist. She was to go at two o'clock, and at half past twelve the traveling doll appeared with Jimmy and the trunk and a note which said that Jessica was to stay four days. Esther thought about the trunk full of clothes all the way to the dentist's and quite forgot to be frightened.

When Minna James sprained her ankle Jessica came to spend three weeks with her; Minna had time to make her two new frocks (which she really did not need) and so began the custom of adding to the traveling doll's already extensive outfit. Jimmy protested that the trunk was heavier after each visit, and that he should soon be unable to carry it.

Jimmy joked a great deal about the doll, but he would never answer any questions, and most of the little girls' mothers soon told them that they ought not to ask any.

When Nanny Richards gave the dolls' party with which she always celebrated her Amabel's birthday, Jessica was not known to be visiting anywhere, and the greatest concern was felt about her. It would be too cruel for her to miss the party! But at three o'clock Jessica arrived, escorted as usual by Jimmy, and

don't know any one. I'm going to take you there to get acquainted with Phoebe, and you'd better drop a hint in Jessica's ear. I don't think the child has many toys; lame backs are expensive."

That afternoon Dr. Richards left Nanny at the little stranger's door, and came for her when he had made his calls. "Well," he said, "you seem to have had a good time! Did you get acquainted? And isn't she a nice little girl? And are you going to give the traveling doll a hint to pay a visit there?"

"She doesn't need one," said Nanny with dignity, "Jessica arrived ten minutes after I did!" And then Nanny and her father laughed together.

"Father," she said, "you just ought to have seen Phoebe's face while she unpacked the trunk! I was expecting Jessica soon myself, but I wish—I truly do—that she might stay with Phoebe a whole month!"

Little lame Phoebe soon found her way into the warm hearts of the Brookfield children, and she grew to love Jessica far more dearly than any of the others ever could. The doll made her more and more frequent visits, and after each one Phoebe found it harder to let her go. The other children noticed this; they all agreed with Ruthie Day when she said:

"Jessica came to me last night, but there! I can't take a bit of comfort with her for thinking how Phoebe misses her."

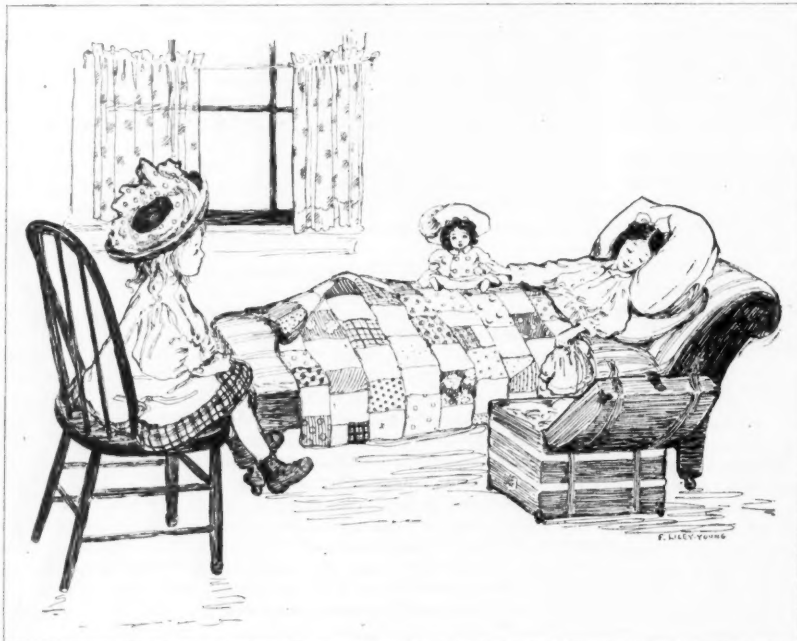
Then Nanny had an idea. "Children,

let's write a note and put it in Jessica's hand when she goes away from Ruthie's. Let's ask her to stay at Phoebe's altogether! We'll miss her, I s'pose, but we've got our own dolls—and we aren't lame."

It was a little hard, but they loved Phoebe, and they wrote the note. All the little girls signed it whom Jessica was in the habit of visiting—and then they waited for something to happen. At first it seemed that nothing ever would. Jimmy took Jessica away from Ruthie's on Tuesday, but she did not appear at Phoebe's on Wednesday or Thursday or Friday.

"Do you suppose we've hurt her feelings?" queried the anxious children, "Do you suppose Jessica thought we didn't want her?"

Saturday morning there were eight notes beside eight breakfast plates in Brookfield. "Jessica requests the pleasure of your company at two o'clock this afternoon," said each one, and the address given was the big house with the con-



arrayed in a new violet silk dress, with a wreath of white lilac on her yellow curls, and a large box of dolls' chocolate creams tied by a ribbon to her wrist.

Jessica had apparently divined the party, as she came in time to divine other and less agreeable things. Esther Cole, when she was beginning to expect another visit from the traveling doll, received instead a note in the well known handwriting which said:

"Dear Esther, I feel sure that while your playroom is in such disorder, my presence would only add to the confusion; I will make you a visit as soon as you are ready for me. Your loving Jessica."

There were other notes, too, which brought pink spots to the cheeks of other little girls, and caused Dr. Richards, when he heard of some of them, to pronounce Jessica "a deep one."

"I'll tell you, Nanny," he said, "where that traveling mystery of yours ought to go. Down on River Street there's a little girl with a lame back—a dear little thing—family's just moved to town, and they

servatory, where Miss Cynthia Russell lived all alone.

At two o'clock eight little girls stood rather timidly at the door of the Russell house. The maid seemed to expect them; she led them to a pleasant room where their bewildered eyes fell with relief on one familiar object—Jessica, enthroned on a doll's high chair, and with a muslin-curtained cradle beside her.

"I thought, since she is at last to settle down in a home of her own, that she might do well to take a little furniture with her," said a laughing voice, and then Miss Cynthia was among them, kissing them and helping to unbutton their coats. Suddenly every little girl seemed to have known Miss Cynthia all her life; to have known her intimately, that is, instead of merely well enough to say, "Good-morning, Miss Cynthia," when they met her.

"Is she going to Phoebe's to stay, Miss Cynthia?" they asked eagerly.

"To be sure she is," replied Miss Cynthia, "and this is her good-by party to you all! You have been very kind and dear to her, but of course any dolly would rather have a mother all her own, and you can't think how she thanks you for giving her up. We will have some games, and some music and some party (that's what I used to call the ice cream!) and then you shall go all together and take Jessica to Phoebe, never to be a traveling doll any more!"

It was the merriest party! There were so many stories to be told about Jessica, and her queer fashion of turning up just when and where she was most wanted. Right in the middle of the ice cream, Eather had a sudden thought.

"Miss Cynthia," she asked, "how did

Jessica know when my playroom was topsy-turvy?"

"And when I bit my nails?" said Nanny.

"And when my poor Cora Belle hadn't anything to wear?" said Ruthie.

Miss Cynthia's eyes twinkled. "Sometimes a mother tucked a note into Jessica's trunk at the last moment," she answered, and the little girls cried, "O!"

Then they all kissed Miss Cynthia, and solemnly kissed Jessica good-by, and marched away with the doll and the trunk and the chair and the cradle to Phoebe's house.

"There won't be a traveling doll any more," sighed one, as they turned in at Phoebe's gate. "But I'm glad!" she added resolutely. And when they had told their story and looked at Phoebe's shining eyes, not one of them had room in her heart for a regret.

The Home and Its Outlook

"Where Is Thy Sting"

BY LULU WHEDON MITCHELL

Beyond the sunset, past the unbarred Gate,
What glorious vistas shall our eyes behold—
What homes of rest for wayworn, sick and old,
In that far land where our Beloved wait.
Why crave the knowledge of the Reaper's date,
Why wait his presence with dumb fear a-cold?
Kind are the eyes behind his veil's dark fold,
Tender his touch, be harvest soon or late.
The gift of larger life his hand bestows,
Of perfect joys, of love's fulfillment sweet.
How fair God's Acre! Seem these grassy sills
The threshold of an hospice where one goes,
At fall of night with unreluctant feet
Aware that dawn shall light the homeland hills.

THE story of the royal princess who died from the kiss of her sick child will always touch sympathetic hearts.

Sickroom Selfishness For the mother to have thought of herself, in the child's extremity, would have been unnatural, and not the most hardened bacillophobist could have wished her to. And the child was but a child, and could not have taken thought for her. But the ordinary incidents of the sickroom are on a different plane from this, and in them there is often displayed a lack of consideration for others which is quite inexcusable. No intelligent grown person, in sickness, ought to expect—much less proffer—a kiss. Nor ought an invalid to beg for visits from his friends. His own opinion may be that they could be made without risk, but other people might not feel so sure. Some of the lighter ailments, like the influenzas, are now believed by many to be among the most contagious, though there is still a large class of persons who take pride in "not being afraid" of them. It is far better that the sick one should pass a few days in *ennui* than that his friends—reluctant, perhaps, but self-sacrificing—should be exposed for his sake. If he is unselfish and tactful he will make it easy, not hard, for those who call to inquire, to go away without seeing him.

He who sees without loving, is only straining his eyes in the darkness.—*Mæterlinck*.

Concerning Certain Emotions

BY MABEL NELSON THURSTON

It was a day of low gray skies and sweeping lines of rain, and Philippa's cousin having beaten her way through half a mile of storm to Philippa's door was met by the announcement that nobody had seen the lady in question for more than an hour.

"She might have gone over to the club, or down town shopping, or to see the lame one, or read to the blind one," the pink-cheeked maid declared regretfully. "You see," with the uncertainty born of a year's experience with Philippa, "there's so many things she might be doing."

"I see," Philippa's cousin replied, "but I might as well search the house before I go."

She handed her umbrella and cravenette to the little maid and set out upon her search. Philippa being the object, she neglected no closet on the way—Philippa was, in fact, rather more apt to be found in a closet than anywhere else. But this time Philippa was not in a closet; she was in the middle of the garret floor surrounded by piles of rags. She lifted a glorified face as her cousin's eyes appeared above the railing which guarded the stairway.

"Isn't it delicious!" she exclaimed. "Don't you remember when we were children, how mother used to come up and pick over rags on rainy days and we were allowed to choose three apiece and what a time we had choosing? I wonder why I never thought of doing this before—I haven't had such a good time in ten years. Just hear that rain on the roof!"

"I thought it was raining when I came over," Philippa's cousin replied significantly. She was tired and a little cross from her search. "You might at least drop bread crumbs behind you when you vanish from the face of the earth. It's the proper way," she said.

Philippa sprang up with an exclamation of delight. "There are times," she declared, "when even the least imaginative have their moments of inspiration—only we won't have bread crumbs but cookies—brown, hot, spicy cookies with raisins in them! Diana shall make some this

minute and bring a whole plateful up to us. Now, aren't you sorry you were cross?" and waiting for no reply she darted down stairs, leaving a rainbow-colored trail behind her. In three minutes she was back again, slightly breathless, but flushed with success.

"If I were to choose the career of greatest blessing to the world," she affirmed, "I should choose to be a cook—a cook of genius and good temper combined. Think of the part you would play in the law and order and happiness of the world—think of the grateful hearts that would accompany your progress through life—think of your independence, your mastery of fate, your artist's joy in your work! Surely there can be no other name that carries a sweeter 'perfume in the mention'!"

"What were you doing?" her cousin asked. She was not yet in a mood to discuss ideals.

"Sorting rags—can't you see? Things that would make pretty dolls' clothes here, silks for an old lady who's making a crazy quilt here, flannel and linen for district nurses here, remnants over there. You may help if you want to, but don't do it fast; I don't intend to be cheated out of my morning."

For five minutes they worked—or played—in silence, the rain blowing gustily upon the roof and against the windows. Then Philippa began.

"I have come to the conclusion," she asserted, "that this is the only moral way to do it."

"The only moral way!" It piqued Philippa's cousin to play the echo, but there were occasions when she could not help it.

"Once upon a time," Philippa replied, "when I was young and didn't know any better, I taught a class of boys—ethics, you understand. One day I asked for a definition of charity. I got it. 'It's when you have anything you *don't want*, not to throw it away but to give it to the poor.'" Philippa paused dramatically.

"Well?" prompted her cousin. But her eyes were responsive.

Philippa sighed. "O you may laugh—it's quite to be expected; but I assure you it has been no laughing matter with me. I had been brought up never to throw

things away but to 'give them to the poor'; I do not recollect that I had been brought up to feel virtuous whenever I so ministered to charity, but the feeling seemed to come without teaching; I can't think of anything that made me feel so nearly angelic as to clear out my closets and send down to the mission a big bundle of things I 'didn't want.'"

Philippa's cousin nodded. "I know," she said.

"Well, then," Philippa returned, "don't you see how my young cynic cut the ground from under my feet? Could anything be more utterly contemptible than to plume yourself upon your goodness when you were not denying yourself a cent's worth of anything?"

"What," asked Philippa's cousin practically, "are you going to do about it? Build a storehouse for the things you 'don't want' or burn them?"

"Neither," Philippa returned promptly. "The question is not of things, but of my emotions. I am regulating my emotions."

Philippa's cousin put down the silk rags she was sorting and gave her undivided attention to Philippa.

"I am also," Philippa continued, "teaching the children to regulate theirs; they, at least, poor lambs, shall not have to unlearn as much as their mother. I teach Philip and Honora that giving away things you don't want is no more a cause for self-complacency than eating your breakfast—it's a simple duty. They may feel virtuous—if they must—over enduring each other's idiosyncracies or keeping their things where they belong, or wearing overshoes in damp weather, but never, never, never, over giving away a few unmissed fragments of their comfort to those whose poor, bare, pitiful lives have never imagined the scantiest meaning of the word."

"And you?" Philippa's cousin asked, after a moment when the steady beat of the rain filled the silence.

Philippa looked up laughing. "I?" she repeated. "O, I can't help having emotions, because I'm made that way, but I am learning to—well—to switch them to the proper lines. I may feel virtuous because I've cleared my closets of a lot of stuff I don't want, or because I've been industrious when I wanted to be lazy or simply because I've had a good time. Do hear that rain—isn't it the loveliest morning?"

A Woman's Daily Newspaper in China

BY SARAH BOARDMAN GOODRICH

Among the many signs of progress in China, perhaps the most remarkable is the daily paper edited and published by a woman named Mrs. Chang. She is a native of Peking, but having married an official has spent many years in Central China. Her husband died leaving her an only son, and after a time the two returned to Peking. Mrs. Chang's heart became intent on the progress of her country and being convinced that such progress was only possible by the removal of prejudice and superstition, and through the uplifting of her sex, she decided to start a daily newspaper for women called the *Peking Woman's News*.

Mrs. Chang argues that China in order

to resist foreign aggression must become strong. To have strong, healthy men, China must have strong, healthy mothers, hence foot-binding must go, physical culture must be encouraged, and hygiene taught. In order that China's men may be the equal of other nations, their training must begin in the home, hence schools for girls and lecture halls for women must be established.

This woman's paper, although started less than a year ago, has already become a power in Peking. The articles are written in colloquial Mandarin, easy for the women to understand, and are very entertaining. Sarcasm and ridicule are freely used, but so evident is the love of country and love for the women themselves throbbing underneath, no sting is ever felt. The news is divided into four sections; news concerning women, general news, news from Peking, and news from the provinces. The general news contains all important telegrams from foreign countries. The running comments, sometimes condensed into a single word, by this keen minded woman, jealous for China with a woman's jealousy, are often exceedingly interesting. Besides stories and fables, a section is given to topics like Arithmetic, Physics, Domestic Science or Hygiene.

I have read the paper now for more than ten months and find it intensely interesting. Before me is the issue published on the Emperor's birthday, printed in red ink, the color for joy. Mrs. Chang's congratulatory editorial is worthy of a larger circulation, showing as it does how new China hopes to attain to constitutional government. Because of this hope, loyalty and patriotism, almost unknown previous to 1900, are springing full fledged from many hearts. Who can predict how high these twin birds may fly—how soon China may become a world power? Now that the women of this empire are beginning to realize that they are a necessary element in turning their country from weakness into strength, from being despised into being honored, who can estimate the vast dynamic power of the moral force they may set in motion?

A Spoiled Story

Young Tommy was a reckless chap
As ever you did spy;
He crept into the pantry once
And ate a pot of lye—
No, no! I mean a lot of pie.

The pie did not agree with Tom,
So very large a piece,
He felt so ill he hastened off
To find a pot of grease—
Dear me! I mean a grot of peace.

He wept with pain and doubled up
As tight as any clam.
"Oh dear! I feel as bad as when
I ate that jot of lamb—
No, no! I mean that lot of jam."

This story gets so mixed at times
Under my very eyes,
I'll stop. So far what I have said
Seems like a lack of pies—
Dear me! I mean a pack of lies.

—J. D. Benedict, in *St. Nicholas*.

What do I care about what people think?
I satisfied myself by doing what evidently
wanted doing.—William Crooks.

Closet and Altar

THE SEARCHER OF HEARTS

Thou O Lord, knowest me; Thou seest me and triest my heart toward Thee.

There is something more important even than a man's knowing God, and that is, God knows him.—John Watson.

God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing the goodness of God toward us.—E. B. Pusey.

The blessedness of life is that we can hide nothing from God.—George Macdonald.

O! His high attributes, beyond the most,
I thank my God for that omniscient eye
Beneath whose blaze no secret thing can lie
In His infinitude of being lost.
I bless my God I am not wrecked and tost
Upon a sea of doubt, with power to fly
And hide, somewhere, in immensity,
One single sin out of His reckoning crossed.
For even there, self-conscious of its thrall,
Would spring the terror: "If He knew the whole
And tracked this skulking guilt out to its goal,
He could not pardon." But, or great or small,
He knows the inmost foldings of my soul,
And, knowing utterly, forgives me all.
—Margaret J. Preston.

"Thou God seest me" may either be a dread or a blessed thought. It may paralyze or stimulate. It should be the ally of conscience and, while it stirs to noble deeds, should also emancipate from all slavish fear.—Alexander MacLaren.

He sees all things, even the steps of a black ant on a black rock in a dark night.
—The Koran.

God's knowledge is a secret of the Christian's rest. Not one of our sins is unknown or unforgiven, not one need is overlooked, not one prayer unheard, not one sorrow forgotten before God.—I. O. R. ♦

Unto Thee, O Lord, I turn when I am weary of myself to rest in the thought that Thou knowest me altogether and yet that Thy love does not fail. Thou wilt not deny or reject that which Thou hast made or forsake me in my time of need. Let me with true repentance come to Thee with each new vision of myself. Give me Thy peace, but leave me not to a benumbing self-satisfaction. Open my eyes that I may see good as Thou seest it and do good as Jesus did on earth for love of Thee and men. Make me what Thou hast thought of me and save me from the defeat which my own folly brings. So shall I praise Thee for Thy lovingkindness and the life which Thou hast given me shall bear fruit richly to Thy glory. In the name of Christ. Amen.

The Children's Corner

IN one way or another several letters and pictures have been left over from week to week after they were all ready for the printer. Last week we gave room to the report of the reception to Mr. Martin, for example, and there is not one of us Cornerers who would not be willing to stand aside to give him a pleasure. Now the way is clear and we will begin with J. C. S.'s turtle, a picture of which follows:

BOBBING FOR TURTLE

I want to tell you about a turtle we caught this summer while we were on our vacation, on a beautiful lake in New Hampshire.

We had been fishing for pickerel, and we



A New Hampshire Snapping Turtle

thought we would try a new way, so we went into the woods and cut poles, then we attached our fish lines to them and baited our hooks with live perch. We then put a bob on our lines about six feet above the hook, threw everything overboard and left them floating.

In the evening we thought we would go and see if we had caught anything, so we took our boats and rowed over and found both poles drawn under water.

As I was the youngest I pulled in the lines to see what we had caught—as I pulled, it became harder and harder every minute and by and by a branch came up, and then tangled in among the branches and lily pads, appeared first a large claw and then the head of an immense snapping turtle. We towed him to the nearest shore, it was very hard rowing because he tugged so. When we reached the shore we got a young man to help us—he took hold of the turtle by the tail and turned him on his back, then we managed to put a rope underneath his shell and got him into the boat and brought him home. When we got a chance to see him we found that his shell measured eighteen inches by twelve inches.

It was so strong that a man could stand on it. The doctor who was camping near, said he was such a fine specimen he would like to dissect him. An interested crowd gathered around to watch. When he took the under shell off we could see all the organs—it was very interesting to watch his heart beat and to watch the circulation of the blood through the veins. After his heart was removed it continued to beat for twenty-four hours. When he took the stomach out we found the two perch with which the hooks were baited. When the doctor went to chop his head off the skin was so tough that the ax rebounded without even making a scratch—so finally he took a surgeon's knife and cut his windpipe. The people who lived near said he must be about seventy-five years old.

J. C. S.

That would make Mr. Chelydra—for

that is the family name—older than the Corner and his first birthday when Andrew Jackson was President. I suppose, however, that snapping turtles do not have birthday parties or golden weddings. They say that they have stronger jaws than most people and I am told that some people eat them. But J. C. S. and his two brothers evidently thought that their captive was too strong to eat.

Amelia Matilda wants to know how big the biggest turtle I ever heard of was. I read once of the monster turtles in the Gallipagos Islands [The geography class will please not all speak at once!] and they were about fifty inches long—say a yard and a half of turtle shell with head and claws to match. I am glad that these monster turtles do not play in our yard, though I imagine Mr. Chelydra might be more difficult to get along with, for all he isn't so big, with his tough skin and snapping jaws.

A BABY CAMEL

The other picture comes from Mrs. S. F. B. who lives in Thomas Hooker's beautiful city on the Connecticut, and the picture is by one of the boys—one of her own boys I guess, but I wish she had told me his name.

When Barnum and Bailey's circus was here this summer, one of the boys went up to the grounds to see the animals, early in the morning as they came in, and here was this funny little camel only six days old, and as you see, the boy took its picture with the mother near. I thought the children of the Corner would be interested, so I send it to you. He evidently did not like to face the camera, so turned his face the other way, but his mother seemed pleased.

I am one of the grown-up children who have always liked the Corner, and now I am glad we are to have a whole "Page" for ourselves.

Dear! dear! what it is to have a name that people can play with. No, I am sorry to say that we cannot always get a whole page to ourselves. But we will whenever we can.

MINT MARKS

How often I wish that Solomon would drop into The Corner now and then and help me to answer the questions which come pouring in. But then, perhaps even Solomon might confess himself a back number when it came to such a question as T. H. asks about mint marks.

Get out your silver money and a magnifying glass and tell me if you can, where the coins were made.

Can you inform me about the marks on our American silver coins which show at which of the mints they were struck? I know that the New Orleans mint marks its coins with an O. and the Carson City mint with a C., but what other mints are there and what marks do they put upon their coins? We had this question up in school and could not make it out at all from the silver which we had to show. [If it was anything like my school when I was a boy, you were lucky if you found even a dime among the whole crowd of boys and girls.—P. P.] All our coins seem to be marked with a B. I have looked in the dictionaries and the Century tells about English sovereigns, not kings, but coins made in Sydney, Australia, and marked with an S., but says nothing about American mint marks. Perhaps some one in the Corner can help us out.

I hope so, I am sure, for I have to confess myself puzzled. The only authority

I can find is the Standard Dictionary, which says: "Of the United States coins, those minted at Philadelphia have no special mint mark; those minted at Dahlonega, Ga., have a D.; those from New Orleans an O.; those from San Francisco an S., and those from Carson City, Nev.; C. C."

That seemed plain enough until I took the magnifying glass and looked at all the silver coins I owned or could borrow. Most of them were marked with a B., but one half-dollar and one dime with a D. Then I looked up Dahlonega in the encyclopedia and learned that the mint was used before the war for the gold that



A Baby Camel—six days old

was taken out of the Blue Ridge mines and that coinage had ceased there since 1865. And my D-marked half-dollar was dated 1893! So there we are. Can any Cornerer tell us whether the Philadelphia mint now marks its coin with a B? And if so, why? And if not so where do the coins which we use get their Bs? And where did my D-marked half-dollar come from?

To find the mint mark you must look at the bottom of the head on the coin. But be sure to use a magnifying glass and not dull your sharp eyes in looking at such tiny letters.

THE INFLUENCE OF AMERICA

Pride must have a fall. J. J. M. writes from New Hampshire for the author of the following lines:

The gray-headed exile
Banished from his native home
To the far, frozen solitudes of Siberia's waste
Has heard of America.

I had never seen the quotation but I said to myself, "I know whom that sounds like." So I found the book and, sure enough, the poems did sound like it, but, alas, the quotation was not there. So I pass the question along to the Corner which is always more knowing than any one who happens to be in it at any particular time.

The time for entries in the photographic prize contest is getting close, so stir yourselves, Corner photographers!

PETER PAGE.

Dr. Watkinson's Impressions of America

After four months traveling throughout the country east of the Mississippi, Dr. W. L. Watkinson, the distinguished English Wesleyan preacher, was glad to give to *The Congregationalist* some of his resulting impressions.

THE GREAT SOLVENT OF NATIONS

To him the outstanding feature of American life is the constant sight of the children upon the streets with big bundles of school-books. They seem so conscious of being Americans, though they or their parents have come from all parts of the globe. "Your flag," said the Doctor, "is always flying from the school buildings and your national anthem is constantly on the children's lips. You have made a religion of your patriotism and hence you have built the nation strong. That seventy millions of such differing people should dwell together as a nation in such content and unity, shows the chronic efficacy of your public school system.

THE PUBLIC SCHOOL NOT FOR GOSPEL TEACHING

As to the expediency of religious teaching in the public schools, Dr. Watkinson holds that what is now possible and desirable under the constitution of English life may not continue to be so and may never be either possible or desirable under the extremely varied constituents of American population. "You must beware," said he, "on the one hand, of the Roman Catholicism that could only use the school as a dogmatic force; and on the other hand, of the pious and well meaning Protestantism, which, by introducing ecclesiastical influences, would disturb the equality which is fundamental in the free education of young Americans. The next generation or its successor may possess a sufficient religious federation in thought and activity to permit the adoption of some common method of presenting the Bible to the minds of the public school children; but this generation could never do it. Under present circumstances, it is the business of the churches to unite in perfecting their methods of religious education, and the movement in that direction seems well established. Your Sunday school literature is astonishing, both as regards administration and curriculum.

HIS MESSAGE TO TEACHERS

Questioned as to his experiences in the colleges visited, Dr. Watkinson has been greatly struck with their earnestness. In his lectures he has sought to impress upon students that true doctrines are sacred; but not their forms of interpretation. He said he had seen in American cars the advertisement—"not being able to improve the powder, we have improved the box!" That is his message to coming teachers. "Improve your presentation. The doctrine itself is in no danger, and never can be. Use the images of your own time, and appeal to men not as a priest, but as a brother. Don't accept it as your mission to oppose science as such nor to accept easily, unaccredited results of scientific investigation. Teach the great truths. People are tired of mere side-issues!"

SELF-RESPECT, COURTESY, REFINEMENT

Next to the educational life of America, which has so much inspired Dr. Watkinson, is his experience of the self-respect of Americans. He says it is difficult to think of there being more than one class, while moving about in this country. He misses the numbers of people who abound in England, who are seedy, slouchy, lazy, parasitic, "who will do anything for tuppence,"—and nothing for nothing! Respectability in the best sense is stamped upon the American people. There is evident growth of refinement in comparing the children with their immigrant parents. Only once in traveling thousands of miles under all sorts

of conditions, did he meet with rudeness. These impressions rapidly delivered, suggest the pleasure the Doctor has received during his visit. Dr. Cadman has been abundantly thanked for inducing Dr. Watkinson to come.

OLD TRUTHS RESTATED

His tour closed last week, with two lectures at Union Seminary on the Doctrine of Sin, and the Doctrine of Redemption by Sacrifice, both treated in the light of modern thought. Speaking from the viewpoint of purely scientific research, the lecturer's method of treatment was both brilliant and sound. Dr. Watkinson finds the latest voices of assured science supporting the orthodox truth of original and universal sin, though naturally using different terminology. Between the scientist who affirms the inevitable gorilla tendency in man, and the theologian who dogmatizes on total depravity, the Doctor sees no real quarrel. The facts appear to be the same in both cases. The main search must be for a remedy that will save man continually.

SILVER GIFT AND GOLDEN WORDS

At a farewell reception tendered Dr. Watkinson at St. Andrew's Methodist Episcopal Church, Manhattan, the night before he sailed, an address was presented to him, signed by many college presidents and religious leaders,

such as Bishop Andrews, Drs. Hillis, Jefferson, Cadman, W. V. Kelley, editor of Methodist publications and others. At the same time he received a silver loving cup from his many friends. Dr. Watkinson has endeared himself to all whom he has met, not only by his rare gifts, but by his great simplicity and love.

SYDNEY.

Rev. Dr. A. F. Kirkpatrick, known for his commentaries on the books of Samuel and the Psalms, succeeds Dean Stubbs as Dean of Ely Cathedral.

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The Literature of the Day

Whitman and his Verse

Mr. Bliss Perry concludes his critical study of Walt Whitman's life and work with a significant judgment: "Numbers," he says, "count for nothing when one is recounting the audience of a poet, and Whitman's audience will for natural reasons be limited to those who have the



BLISS PERRY
Author of the Biography of Walt Whitman

intellectual and mental generosity to understand him and will take pains to do so. But no American poet now seems more sure of being read by the fit persons after one hundred or five hundred years."

This is to say that Whitman accomplished a notable thing, but a very different thing from that which he himself intended. He meant to make himself the mouthpiece of the American democracy for American democrats. He succeeded only in interpreting one aspect of America for those whom he would himself have called the intellectual aristocrats, the "fit persons" of Mr. Perry's judgment. A literary and—as Whitman would have said—"feudal" poet like Longfellow is widely read in America, and quite as widely in England by the plain people with whom Whitman deliberately and assertively associated himself, while the company of those who appreciate his own verse is largely made up of cultivated or, one is tempted to say, overcultivated persons.

Whitman, indeed, represented both the best and the worst in the attitude of mind of his own generation in America. On the one hand he shared their courageous optimism, their power of seeing the magnificent opportunity of their place and time. On the other, he voiced that curious provincialism which thinks that somehow there are different laws of art and thought on the western side of the Atlantic and that Americans have nothing to learn from the experience of Europe.

The first gave us the frequent splendor of his thought and diction: the second his quite as common bathos or heaping together of the commonplace. Again and again lines of wonderful eloquence and music are followed by desert stretches of pompous or empty prose which suggest that the poet had no ear for the music of verse. Perhaps the

higher critic of five hundred years hence may be disposed to argue that there were two Whitmans, a great poet and an eccentric auctioneer's clerk who acted as redactor. Even now we see clearly that the permanent elements in his verse are those which most nearly range themselves in line with the traditional prosody of the world, broadly conceived; and that his rebellious "American" experiments are a millstone around the neck of many poems.

This was the case also in the much advertised matter of indecency, though this plays a smaller part in his verse than the ignorant imagine. In Whitman's insistence that all matters of fact were proper subjects for poetry, he overlooked the more wonderful and poetic fact that reticence in certain relations is also a matter of fact in human experience and conviction and that he was cleaving to the lesser fact and refusing the greater. It is inevitable, of course, that both critics and admirers of Whitman should adopt a tone of apology in handling these aspects of his life and work, and here Mr. Perry speaks the judgment of all right thinking men and women. That famous interview under the elms of Boston Common, when Emerson walking up and down besought Whitman to suppress the few offensive poems of his collection, is typical of the attitude in which all wise men must, at this point, find themselves.

Mr. Perry has given us a critical study of Whitman in a judicial spirit, but with the kindest and most intelligent interest, both in the man and in his work. He traces him through the experience of his unsettled youth to the great time of his ministry to the sick and wounded in the Washington hospitals, through the period of his main literary accomplishment and of his long decline. He has the courage both to represent the man as he really was and to refrain from satirical comment on the absurdities of his admirers. Readers of Whitman's verse who are puzzled alike by its power and its eccentricities, may turn to this discriminating and helpful study for an interpretation of the man, his work and his influence upon the literature of America and England.

[Walt Whitman, His Life and Work, by Bliss Perry. pp. 318. Houghton, Mifflin & Co. \$1.50 net.]

Listener's Lure

The modern English novel may be said to have begun with a tale told in letters. Richardson's voluminous garrulity pleased his own generation, though it would be intolerable now. Mr. Lucas with a present-day brevity and compactness which uses even the style of the telegram at times, has tried again the experiment of this difficult method in *Listener's Lure* and the result is a conspicuous success.

The story is that of a literary Englishman of wealth and middle age and of a young girl, his ward, who has served for several years as his secretary and literary collaborator. Awakening to the fact that his happiness has grown to depend upon her companionship, and fearing to persuade her into marriage without a wider

knowledge of the world, he betakes himself to Algiers, sending her into the midst of social life in London. There she makes her way with both men and women by her interest in life, her sympathy and kindness and wins several lovers. The characters of these admirers and of the interesting or eccentric men and women who form the circle of her hostess are cleverly depicted. The book has distinction of manner, a keen sense of values and lightness of touch. It is comedy of a delightful sort and will bring pleasant and pleasantly remembered hours to the appreciative reader.

[*Listener's Lure*, by E. V. Lucas. pp. 286. Macmillan Co. \$1.50.]

The Immigrant of Today

The first condition for meeting a difficult situation is full acquaintance with the facts which make its difficulty. One



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From *On the Trail of the Immigrant*

WILL THEY LET ME IN

of the greatest of our present American problems is that of the alien incomers who are destined to have a large share in our life. They come in vastly increasing numbers from strange and unfamiliar races of the East, from Russia, Hungary, the Slavic provinces of Austria, from Greece and Syria. A contribution of great value toward such a knowledge of the real character and tendency of this race immigration is afforded by Prof. Ed-

ward A. Steiner in his *On the Trail of the Immigrant*, and the book deserves careful reading from every patriotic American.

Professor Steiner writes from first hand knowledge and experience with these racial types, both in their own homes and on the journey to their new home in America. Himself an immigrant, long ago, for purposes of study he has crossed the Atlantic in the steerage many times and made personal acquaintance with individuals and family groups among all these alien races. He describes their home villages, the methods of recruiting for emigration, the journey to the port of sailing, the experiences in the steerage at the immigrant stations in our home ports, on the journey to and in the American settlements. And he does so with the keenest sympathy, both with high ideals of American life and with the hopes and difficulties of the incoming foreigner. He enables us to realize the varied racial types which make up these streams of immigration so that we no longer are able to look upon them as one undistinguished mass. By the use of personal narrative he makes us acquainted with individuals among them and gives us meeting points of imaginative sympathy.

As a result of this careful, intelligent and laborious first-hand study, Professor Steiner reaches the conclusion that we are getting our present supplies of new blood from the very best sources which remain. He does not make light of the hindering qualities in Slav, Italian or Oriental, yet, nevertheless, he considers them fit raw material for a large share in the future of America. Nor is this the judgment of prejudice or partisanship. Professor Steiner's own career as student and teacher and the aims and aspirations for his adopted country which are voiced in this book assure us that his thought both of the high ideals and possibilities of American life and of the duties of Americans toward strangers is higher and more alert than is common with most of us. Both for information and incitation to sympathy and kindness the book is timely and of high value.

[*On the Trail of the Immigrant*, by Edward A. Steiner. pp. 375. F. H. Revell Co. \$1.50 net.]

RELIGION

The World's Christmas Tree, by Charles E. Jefferson. pp. 45. T. Y. Crowell & Co. 75 cents. Dr. Jefferson has given us here an admirable plea for Christmas observance in the true spirit of the day. His thought of life and service in Christ's name, will come home to every thoughtful reader's heart.

The Pursuit of Happiness, by George Hodges. pp. 93. Doubleday, Page & Co. 75 cents net. This is one of Dean Hodges's bright, kindly talks—probably a sermon. He discusses practically the expedients of happiness: de-ermination, regulation, proportion and vision and the two qualities upon which it depends: ministration and religion.

Pathological Aspects of Religion, by Josiah Moses, Ph. D. pp. 264. Paper. Clark University Press.

The religious life is not exempt from abnormal expression, perversions and excesses, which have not infrequently been considered special evidence of the presence of the Supernatural. This monograph covers similar ground with James's *Varieties of Religious Experience* and Davenport's *Primitive Traits in Religious Revivals*. It confirms the latter and does not make James's mistake of over-estimating the value of perverted types. From fetishism to "that religious curiosity egregiously misnamed Christian Science," the field of the abnormal in religion is well cov-

ered. Some themes are: The Emotional Element in Religion, The Intellectual in Religion, The Volitional Element, Mysticism, Fetishism and Symbolism.

Home, Sweet Home, by Rev. Frederic W. Long. pp. 106. Published by the author, Huron, S. D.

These practical sermons concern themselves with the interests of home life, and contain wise counsel in regard to its happiness and service to the community. The series must have been effective and interesting in its delivery to his own congregation.

FICTION

The Upstart, by Henry M. Hyde. pp. 332. Century Co. \$1.50.

A journalist's story thought out with the journalist's eye for the picturesque and for interesting points. The hero is an Irish lad who rises to political prominence in spite of bitter opposition from the financial magnate of his neighborhood. His love is apparently as hopeless as his political career, but he wins out at last by dint of courage, faith and persistence. The story is lively reading and gives a good picture of the life which is described in its pages.

Dunny, by Philip Verrill Mighels. pp. 264. Harper & Bros. \$1.25.

Dunny is a little boy who wins all hearts and proves the point of reconciliation for his sister's business and love troubles. She has engaged to travel to the far West and wed her father's friend, whom she has never seen, but has long known through his letters. The journey brings her a lover of her own age and her troubles between love and duty begin. The pictures of a lumber camp in the mountains, of the social life of the new land and of interesting adventures are skillfully drawn.

The Silver Maple, by Marian Keith. pp. 357. F. H. Revell Co. \$1.50.

The author of *Duncan Polite* here gives us another story about rural Canada equally adapted to arouse and foster the new sentiment of unity in that land of pioneers. The

life is rough but the characters are strong and the ideals simple and true. Religious themes are treated in the most admirable and effective manner. The thread of narrative is, however, too slight for so long a book, so that it is less interesting than its predecessor.

The President of Quex, by Helen M. Winslow. pp. 306. Lothrop, Lee & Shepard Co. \$1.25.

The former editor of *The Club Woman* has embodied in this story both the ideals and the problems of the Woman's Club. A young woman left desolate by the death of parents, husband and child finds in club activities a new object in life. An earnest reformer of the opposite sex assists in making the story end happily. The book will appeal pleasantly to a wide audience.

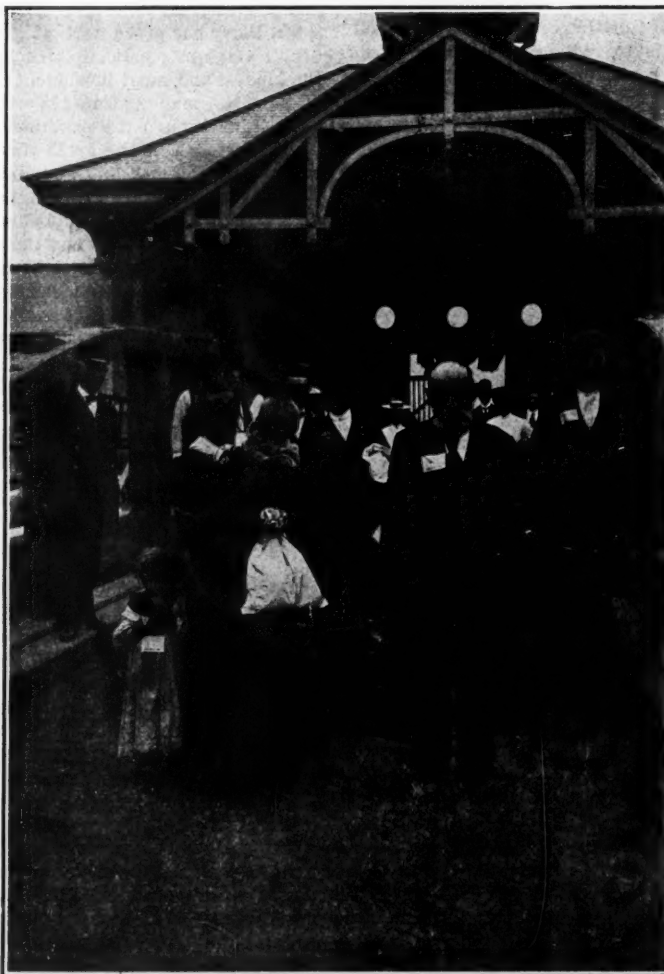
HISTORY

A History of Modern England, Vol. V., by Herbert Paul. pp. 405. Macmillan Co. \$2.50 net.

This final volume in a series of five, covering a survey of half a century, to 1896, is in many ways the most readable and masterly. The significance of the tendency of events, from the administration of Peel to that of Rosebery, is discussed, and the author reveals what lies behind forms of government and phases of society—the soul of the nation. Two main lines of inquiry have enabled him to give something of unity to the period—foreign policy and the home rule agitation. The blunders and bloodshed caused by the former and the political turmoil of the latter are criticized with pitiless realism. The contribution made by a host of lesser names to the great public issues, serves to correct too partial a view of the central lives of Gladstone and Salisbury. In short, the value of the history is in its psychological treatment of the times.

A History of the Inquisition of Spain, by Henry Charles Lea, LL. D. Vol. II. pp. 608. Macmillan Co. \$2.50 net.

The general subjects treated in this second volume are Jurisdiction, Organization, Reve-



Stereograph, Underwood & Underwood, 1904 From *On the Trail of the Immigrant*, Revell Co.
ARRIVING IMMIGRANTS, WEARING THEIR TICKETS

nues and Practice. The important matter of Confiscation as a source of revenue, and its fatal effects on Spanish commerce and industry, a topic nowhere else adequately handled, is here minutely considered. The account of the Inquisitorial process, the Secret Prison, the chapters on Evidence and Confession, raise the question if this is a history of human beings or demons. It is certainly the history of the most awful institution which ever bore the name of the Christian religion. And yet the statement of the author is always dispassionate, coolly critical, never unfair, sensational, or appealing to prejudice.

Memorial Volume: being Historical Papers Read at the General Association of Congregational ministers and churches of Kansas, Semi-Centennial session, Lawrence, Kan., June 14-18, 1904.

These papers constitute an important part of the history of Kansas, for Congregationalism was a strong factor in its strenuous early years, and continues to be influential in the commonwealth.

Puritan Influences in the Formative Years of Illinois History, by Carrie Prudence Kotold. Springfield, Ill., State Journal Co.

A thesis, accepted by the University of Illinois, massing information gathered from many and out of the way sources showing the influence of pioneer New Englanders on Illinois, the manner of life they lived, the reception they had from earlier Southern settlers, the stand they took in the anti-slavery fight and their influence in shaping the educational development of the state.

FOR CHILDREN

A Sheaf of Stories, by Susan Coolidge. pp. 212. Little, Brown & Co. \$1.25.

These short and lively stories represent the lamented author at her best. She knew both the loves and the interests of children and how to convey good lessons with dramatic power and without the suspicion of preaching. They would be admirable for reading aloud in homes or kindergartens.

Ready, the Reliable, by Lily F. Westelhoeft. pp. 265. Little, Brown & Co. \$1.50.

A nice dog, three average children and a varied assortment of cats figure prominently in this entertaining tale. The children are natural and lovable and when they come in contact with an irascible old relative they soon make him a friend. The story ends with a good prospect that all parties will "live happily ever after."

Poems for Young Americans, from Will Carleton. pp. 130. Harper & Bros. \$1.25.

From the body of Carleton's verse, the editor has selected the pieces most interesting to young people under three divisions: general poems, poems of festivities and anniversaries, and humorous verse. The photographs and pictures give it something of holiday garb.

In Eastern Wonderlands, by Charlotte Chaffee Gibson. pp. 197. Little, Brown & Co. \$1.50. This story of travel has the air of reporting real experiences. The three children went around the world by way of Honolulu, Japan, China, India and Egypt. The descriptions are informing and interesting. Except for some carelessness of style the book is in all respects commendable.

Our Army for Our Boys, text by Tudor Jenks, pictures by H. A. Ogden. Moffat, Yard & Co. \$2.00 net.

A brief story of the history of the army, with bright pictures in black and white and color of uniforms at different periods and of commanding generals. The pages and print are large, the book is intended to interest boys in the army as a profession.

Old Colony Days, by Mary Hazelton Wade. pp. 179. W. A. Wilde Co. 75 cents.

A genial old gentleman tells a group of children about the days when this land was new and the settlers faced hostile races and wilderness conditions of life. The stories are arranged for classroom work if desired.

Blackie, His Friends and His Enemies, by Madge A. Bigham. pp. 200. Little, Brown & Co. \$1.50.

Several of La Fontaine's fables retold in simple fashion for young children. The tales all concern themselves in some fashion with Blackie, an adventurous little rat.

Bon Voyage, Dr. Emrich

When the Canopic leaves her dock in Charlestown at 10.30 A. M. Saturday, Nov. 17, she will carry the secretary of the Massachusetts Home Missionary Society, bound for a long rest in Italy and Germany.

Dr. Emrich has given himself to his work throughout Massachusetts so unsparingly that for weeks he has realized that he must at last rest, and the executive committee has affectionately urged that he accept release from service for some months and go abroad. Generosity from a private source has provided for his doing so, and this great-hearted brother will enjoy the companionship of his family during the stay in Europe. His untiring service the two years he has been in office has accrued in every way to the good of the society which is in excellent condition and it was never stronger in the confidence of the churches of the state.

The executive committee has had the good fortune and wisdom to secure Rev. Silas P. Cook, the honored general missionary for Berkshire County, to take up Dr. Emrich's ministry at large, thus bringing before the churches a beloved and trusted worker thoroughly acquainted with the actual conditions in the field. Mr. Cook will take Dr. Emrich's desk at the Boston office and his Brighton home, and will respond to invitations from the churches, being already at work. Meanwhile Dr. Emrich will be storing fresh vigor in sunny Italy and in the Rhineland, which he so dearly loves as his father's land, and will thus come to know even more intimately the life conditions and race spirit of the peoples with whom the home missionary opportunities in New England and America have to do in such large measure. He will be abroad until about May 1.

Knowing that many hearts in city and hamlet all through the state would welcome a message from the man who has ministered to them with uplifting power, *The Congregationalist* asked for a parting word. This was the response:

"During my enforced furlough there has come to me with great joy these words in Micah 5: 7, 'And the remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.' I give them to my brethren as the ideal for the Puritan remnant in Massachusetts.

"For the sympathy and fellowship of the brethren with the work of the Massachusetts Home Missionary Society, I thank them. God has given us in commonwealth and nation a pleasant place, a goodly heritage. To carry on the work intrusted to us as members in the Christian fellowship of the state, we need to seek the full assurance of the hope and the mind of God. The grace of our Lord Jesus Christ be with you all."

Oberlin Seminary

The year has opened auspiciously at Oberlin, both for college and theological seminary. Prof. Albert T. Swing has returned from his year of study and research in Germany and France. His opening lecture before the seminary on Some things not found in guide-books, treated in an interesting and enlightening way the religious and sociological conditions of modern Europe.

The seminary has maintained its large gain of last year, with a slight advance. At the end of the first week the total enrollment in the institution was 1,608. The enrollment at the same time last year was 1,481. Every class in the college department shows a gain and it is expected that the total enrollment for the year will be nearly 1,900.

Fall enrollment: In Regular Course (B. D.), 40; Special, 4; Slavic, 8; total, 52, four more than last year. Class enrollment in B. D.

course: Seniors, 15; Middlers, 13; Juniors, 10; College Seniors in Seminary, 2; total, 40. Last year's graduating class, 18, was the largest except one in the history of the seminary.

Dr. William C. Minife, for many years secretary to the late Charles Haddon Spurgeon, and now pastor of a Baptist Church at Newport, Eng., while visiting this country in connection with the installation of the Spurgeon Library at William Jewell College, delivered two very interesting lectures at Oberlin College on religious conditions in England, and his personal recollections of the late Dr. Spurgeon.

W. F. B.

Congregational Fund for the Relief of California Sufferers

Previously acknowledged.....	\$8,270 90
Harwich Port, Mass., Rev. C. L. Skinner.....	1 00
Franklin, N. H., Rev. David P. Hatch.....	10 00
West Boxford, Mass., Second.....	6 77
Unionville, Ct., First Church of Christ.....	50 00
Sherman Mills, Me., Washburn Memorial, Blue Hill, Me., First Church and Sunday school.....	8 00
New Britain, Ct., Central Cong'l Club.....	100 00
Lawrenceville, N. J., C. H. Wilcox.....	10 00

Total.....\$8,462 27

SAMUEL USHER, Treasurer,
176 High Street, Boston, Mass.

RECEIVED BY THE CHURCH BUILDING SOCIETY

Receipts for the week ending Nov. 8 have been as follows:

St. Joseph, Mo., Tabernacle Church.....	\$51.15
Norwich, N. Y.....	9 58
St. Paul, Minn., St. Anthony Park Church.....	12 90
Dubuque, Ia., Mrs. Alfred Williams.....	20 00
Rockford, Ill., Second Church, W. M. S.....	1 00

Total.....\$94 63

W. W. NEWELL.

The Church Building Society wishes it understood that the California Rebuilding Fund, of which Mr. Samuel Usher, 176 High Street, is treasurer is an extra contribution and does not take the place of the regular Church Building offering. Contributions to this fund are credited on the books of the society, as Mr. Usher sends all moneys to the California committee through the Church Building Society. The money is apportioned and safeguarded in accordance with the customs of the society.



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The National Curse*

By Rev. A. E. Dunning

An effective ancient sermon on temperance by the greatest of the Hebrew prophets opens with a picture of a ruined garden. It had been equipped by its owner with everything needed to make it fruitful, and planted with the choicest vine; yet to his bitter disappointment he found the fruit useless wild grapes. The word probably means a poisonous berry, like a grape [Isa. 5: 1, 2].

The garden ruined by some strange perversion in its soil and vine stood for the kingdom of Judah. It, too, had had everything done for it by Jehovah its owner to make it fruitful in the integrity of its citizens and in their loyalty to him. But its people were disloyal to their God, dishonest with one another, corrupt, brutal, sensual. They were bringing on themselves such destruction as comes on a neglected, fruitless garden [vs. 3-6].

What was the cause of its dismal failure? One cause was intemperance, which had become a national curse. That phrase is often applied to Russia, almost as often to Ireland, Scotland and England, sometimes to the United States. Modern prophets use language to describe the conditions of these countries different from that used by Isaiah. They give statistics of the vast amount of liquor consumed; the great sums of money it costs which must be used to alleviate suffering, give comforts to the poor, promote education and religion; and the poverty, crime, corruption of character and of society which result from drink. Isaiah poured forth sentences which gave a succession of pictures of luxury, debauchery, misery, desolation. The modern and the ancient prophets have substantially the same message. They describe the national curse of drunkenness. I will try to interpret in modern language the prophet's pictures, verse by verse, leaving the teacher to illumine them with illustrations from present conditions in his own community and country. What follows will hardly be intelligible without the text before you. The verses of this lesson show in vivid sentences these facts:

Verse 11. The appetite for drink by indulgence becomes an absorbing passion. From drinking occasionally men come to want liquor early in the morning and crave it late into the night. Look into a saloon at any time of the day and you will see the fact illustrated.

Verse 12. The drink habit abuses God's choicest gifts. Music, fitted to soothe and elevate, is made to minister to intoxication. "They regard not the work of the Lord." This habit blinds the eyes of drinkers to visions of God, kills spiritual aspirations, stimulates animal appetites. A community in which the drink habit is general becomes sodden and sordid.

Verse 13. Drink destroys the sense of honor. Isaiah pointed to a terrible example of this in the neighboring kingdom of Israel whose leaders the people of Judah had seen shorn of their manhood by dissipation and therefore carried away into captivity overcome by the Assyrian army. Isaiah pointed to their capital city as an illustration of the degradation wrought by drunkenness [Isa. 28: 1].

Verse 14. Drink is an enemy of patriotism. It is like the grave with yawning and enlarging mouth swallowing up all that might be the objects of personal or national respect.

Verses 15, 16. Drink ruins ambition. The obscure man becomes ashamed of

his country given over to the liquor habit and leaders lose heart and hope—a punishment of God acknowledged by righteous men as just. Fit the prophet's words to any one of scores of American cities that might be named, whose saloons and clubs are not only resorts for plotters against the public treasury and welfare, but breeding places of bribery, theft, lust and murder; whose honorable men have surrendered hopelessly to rulers chosen by drunkards and saloon keepers—rulers with criminal records open and unquestioned.

Verse 17. Drink brings men and nations to poverty. The prosperity of a people given over to intemperance is only temporary. Samaria and Jerusalem both fell into the hands of foreigners who carried away their wealth and left them only pasture grounds.

Verses 18, 19. Drink fosters recklessness and irreverence. Intemperate men grow bold and open in their sins [v. 18] and challenge the Almighty to punish them [v. 19].

Verse 20. Drink perverts judgment. Temperance men and women may get deserved criticism by quarreling over methods which different parties defend in the interests of temperance. But those who would defend intemperance will not recognize the evil—they call it good. They reverse just judgments and glory in doing so.

Verse 21. Drink fosters conceit and false confidence. The victims of intemperance suppose they are strong when they are weak, wise when they are foolish, leaders when they are being led to their own destruction.

Verses 22, 23. Drink ruins good government and upright society. No drunkard is fit to hold any political office. And men may be drunkards without appearing to be intoxicated. They may be "mighty to drink wine." The mind may be drunk when the body seems sober. No city or country is safe when intemperate men hold office in it. This is an axiom which every voter should heed.

This description of the woes of intemperance 2,500 years ago might have been written in this morning's newspapers and would be true for today. Illustrations of them abound to show that the liquor saloon is the enemy of prosperity, honor, sound judgment, good government, spirituality. Teach your pupils that they serve their fellowmen and honor God when they seek in all honorable ways to destroy it.

Education

The City Library of New Haven, Ct., has been offered \$300,000 by Mrs. Mary E. Ives for a new building if the city will purchase a site on the Common.

The University of Pennsylvania, Philadelphia, has opened thirty-eight courses of its curriculum to women, and will grant them the degrees of B. A. and B. S.

Puget Sound Academy has closed up its affairs, returning to the Education Society at least \$2,500. Its building has been taken by the city of Snohomish for use as a high school.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Nov. 18, Sunday. *The Vineyard.*—Mark 12: 1-17.

This was a familiar figure for the nation. Compare Isaiah 5, which our Lord no doubt had in mind and which would instantly have occurred to the Jews who heard him. But here it is the keepers of the vineyard who reject their Lord. So the rulers at once understood it of themselves. His answer to their cunning question is complete on their own ground. But it is also a satisfactory rule of conduct for the citizen under like conditions. Note that it leaves the settlement of the line between the things of Caesar and the things of God to the individual, subject to responsibility for choice. For so God educates us in the changes of the world.

Enlighten our minds, O God, that we may be good Christians, serving the will of God; and good citizens, loving the land which Thou hast given us and leading our lives in righteousness and brotherly kindness. And let Thy kingdom come in our own hearts and in all the world.

Nov. 19. *Free Grace.*—Isa. 55: 1-13.

All limitation is in us. Water is for the thirsty and God's goodness draws not those who rest in love of sin. May not God's purpose in our disappointments, be to arouse in us this thirst? Note the universal thought of God and His mercy embodied in a person. God's free love, man's glorious, but passing opportunity—have they anywhere a more wonderful expression?

Nov. 20. *For All People.*—Isa. 56: 1-12.

This prophecy of Israel as center of blessing for the world found no fulfillment. Even the Church of Christ has held back from a full appropriation of it, though called to be light and salt to the world. Yet to shut the door on any who desire to come into Christ's fellowship is to deny him utterly. There never was a time when God's call to universal brotherhood sounded more loudly in the ears of a people than in the ears of Americans today. Our Fathers went out with the gospel to strange nations, but strange nations are crowding to our doors.

Nov. 21. *The True Fast.*—Isa. 58: 1-14.

Fasting is nothing if there be not a heart of love. This is in line with the consistent Old Testament witness to God's interest in justice and kindness to the poor. Note the reward in close communion with God, of which the pillar of cloud and fire was the symbol.

Nov. 22. *The Redeemer.*—Isa. 59: 1-21.

Jehovah has punished Israel for injustice and cruelty; he is not content to leave them to their death. Note once more the personal redeemer and the condition in man's turning away from sin. At this point of the prophetic message John and Jesus took it up in their call to repentance.

Nov. 23. *Zion's Praise.*—Isa. 60: 1-22.

Wonderful is the contrast between Jerusalem as men made it with their selfish greed and the city which is Jehovah's light for all the world. To this chapter the vision John saw of the holy city coming down from God owes theme and coloring. In both the light of the city does not depend upon sun or moon but is the light of the presence of God.

Nov. 24. *The Joyful Message.*—Isa. 61: 1-11.

Here is Christ's own ideal of his redemptive work. When he read these words in the synagogue at Nazareth he deliberately and solemnly took them to himself. For he came to meet the needs of men, to call the sinners, to heal and comfort and encourage. Had it been otherwise his message could have brought little joy to troubled men.

* International Sunday School Lesson for Nov. 25. The World's Temperance Sunday. Text, Isa. 5: 11-23.

Plans for a Year of Service

What Earnest Pastors and Enterprising Churches Aim to do This Year

Enlisting Trained Workers in Service

As to personal endeavor, we feel the need of helping certain college trained and otherwise efficient persons to realize their possibilities in responsible service. We shall seek to enlist those to whom "much has been given."

As to church machinery, we intend to make a larger use of our men's club to interest the men of our field in one another and in the church.

As to the pulpit, I am just now giving Plain Talks on the Ten Commandments in Present Day Life. I hope to make the message of the next few months more heart-touching and real.

EDWIN R. SMITH.

Pawtucket Church, Lowell, Mass.

A Sunday School Canvass

The principal undertaking we have on hand is an attempt to extend a definite invitation to every child in our parish limits to come into our church school. The parish has pretty clearly defined geographical boundaries. Within these we are making a careful canvass so that we shall know what families are without church affiliations. Then we shall see that an invitation is sent to those reported as not connected with other churches and our Rally Day for the school will aim to gather in and extend a welcome to all who will respond. Finally, through a Sunday school visitor, the teachers and myself we desire to follow up each promising case.

This is our special undertaking and it is a part of our general policy to concentrate energy and strength on the school. It is also our policy to make clubs and other special organizations grow out of the classes of the school rather than to form them independently.

FERDINAND Q. BLANCHARD.

First Church, East Orange, N. J.

To Foster the Attitude of Expectation

I. One thing I purpose this year is to make my Sunday school the field for pastoral evangelism. This includes:

1. An effort to build up the school in numbers, interest and efficiency.
2. Decision day at the first of the year.
3. Pastor's classes, one for boys, another for girls, running from January to Easter.
4. To make Easter a season of ingathering.

II. Another purpose is to make the evening sermons evangelistic in spirit and aim, with a series each year on fundamental things in becoming and continuing a Christian.

III. I wish to bring about the attitude of expectation, to lead people to expect to decide, and expect to act. That, I take it, is an important feature in the psychology of the revival—that people come to the services expecting to be moved and expecting to decide. The result is that they are moved and many do decide. By some definite opportunity for decision, though not often by public invitation in a service, and by holding up the communion seasons, especially Easter, as the time when we confidently expect results, I hope to awaken that attitude of expectation in workers and hearers.

EDWARD D. GAYLORD.

Good Will Church, Syracuse, N. Y.

A Neighborly Ministry

Our one definite aim for this year is to bear more fruit on the near-by branches; that is, by getting some to make a decision for Christ and by reaching out after the neglected just outside our immediate circle who live in our vicinity. That is, we will try to love our

next-door neighbor better than we've ever done before; then we shall seek by intelligent heart religion to win many to church membership.

Millbury, Mass.

GROVE F. EKINS.

Upholding the Pilgrim Faith in Alabama

Pilgrim Church represents Congregationalism in a city of 150,000 people in the heart of the South. Birmingham, Ala., is Pittsburg's only rival in the iron and steel industry. Its growth in wealth and population is phenomenal. Pilgrim Church holds high the traditions and spirit of the noble band whose name she bears and strives to impress its ideals upon this stirring industrial city. Our church hall, the first step toward a home of our own, will be finished by Jan. 1, and will contain gymnasium, reading room and kitchen on basement floor, with auditorium, office and committee-rooms above. It will be an open church. The reading-room will be open every night. Educational and gymnasium classes will be conducted. Sunday school work will be a central feature, carried on in accord with modern methods. This down-town church seeks to serve every spiritual interest of those whom it can reach.

We purpose also having lecture courses on religious and social themes. The first is given by Dr. F. K. Sanders, Nov. 9-13, on The Growth of Religious Ideas in the Old Testament. The co-operation of other ministers in the city has been secured in this work.

Another plan is to secure a closer bond of sympathy between the one hundred small Congregational churches in Alabama, which sorely need the helping hand of our boasted fellowship. Pilgrim Church wishes to do its part in developing our denominational heritage in this state.

Birmingham, Ala.

GEORGE E. BATES.

An Alaskan Ideal

We are going to try to do more that God wants us to do—"this one thing." We expect to manifest this in several practical ways.

1. By being better Christians as individuals;
2. By trying to win more to become Christians;
3. By loving service to every one to show our Christian lives, whether they are Christians or not, and whether our lives are effective in leading them to better lives or not.

That is nearly enough to keep us busy one year.

Wales, Alaska.

JAMES F. CROSS.

Interesting the Children

The pastor of a small church is limited as to lines of activity, but he has the advantage, with its corresponding responsibility of coming into closer contact with the people than is possible in a large church. I cherish the purpose to make that contact a means of service by constant alertness to the conditions and needs of human lives and a growing appreciation of the way in which Christ is the light and life of men.

I aim particularly at giving the children a place in the service and work of the church which will cultivate in them habitual interest. I shall continue a reading club in which I interested the boys last winter, when we read such authors as Thomas Hughes, C. G. D. Roberts, W. T. Grenfell, Admiral Evans, and Booker T. Washington.

Chelmsford, Mass. A. F. EARNSHAW.

To Increase Benevolences and Interest Men

We shall try this year:

1. To systematize our benevolences making as careful plans and using the same energy in providing for them as in providing for our current expenses.
2. To interest men in our worship and work, by general invitation and personal effort.

Our Men's Club sends out an attractive circular to all the men in the parish and our C. E. Society circulates a card of invitation in the business, law and medical colleges.

C. H. BEALE.

Grand Avenue Church, Milwaukee, Wis.

To Develop Individual Responsibility

The thing we desire to do in entering our new house of worship next month is to develop individual responsibility for the welfare of the church on the part of every member, ever keeping in view the evangelistic spirit.

Without a church home for several years past, we wish to become aggressive in carrying the principles of the church into every home in the community and zealously seek to bring many new people into church fellowship.

GEORGE H. FLINT.

Central Church, Dorchester, Mass.

The Missionary Sermon Minus the Collection

We aim to secure a knowledge of missions that shall stimulate interest and increase offerings. I purpose to preach on that work when I do not take an offering. It can be made a most interesting subject when divorced from that awful bugbear, a collection.

If possible, I plan to have some of the secretaries with me in my pulpit this year.

Lyndonville, Vt. EDWARD G. FRENCH.

Three Problems in Solution

Several problems confront our church:

- How to get this people back to Bible diet, and consequently to Bible study;
- How to gather a spiritual nucleus to permeate the church;
- How to get more out of the Sunday evening service.

Continued on page 661.

ROYAL
Baking Powder
Absolutely Pure

A wholesome cream of tartar baking powder. Makes the finest, lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate powders are injurious. Do not use them. Examine the label.

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Resolutions of Appreciation

Whereas, Miss Mary S. White has found it necessary to resign her position as organist of the First Congregational Church of Holliston in order that she may devote her time exclusively to the music of the public schools;

Resolved, That we, the members of the First Congregational Church in business session assembled, do hereby seek to express our heartiest appreciation of her many years of service. We remember that for a large part of her life the music of the church has been her first interest. She has been constant in her attendance, painstaking in her efforts, patient and faithful in all her service. Her work for the church has endeared her to all members of the congregation;

Resolved further, That we extend to her our wishes for her continued success in her chosen profession, bidding her Godspeed in her efforts for the musical education of the children of the public schools and asking God's blessing upon all the work of her life;

Resolved finally, That an engrossed copy of these resolutions be presented to Miss White as our most suitable testimonial to her services, and that copies of the same be published in the Milford daily papers and in *The Congregationalist*.

Presented to the church by the united action of the church and music committees:

GEO. ARTHUR ANDREWS,	FRANK S. TEELE,
URIEL CUTLER,	GEORGE E. W. BROOKS,
WILLIAM DANIELS,	WILLIAM L. LONG,
JOSEPH H. DEWING,	SARAH M. FISKE,
MABEL G. ABBOTT,	
Church Committee,	
M. ANNA JOHNSON,	GRACE S. NICHOLS,
ELLA L. LEONARD,	
Music Committee.	

Adopted by unanimous vote of the church at the preparatory service, Thursday evening, Nov. 1, 1906.

SEARCH for new features for the Thanksgiving Dinner Table suggests to the housekeeper a visit to the Crockery Shops, which are taxed at this season in supplying the new as well as replenishing the old.

THE PEOPLE TESTIFY that Hood's Sarsaparilla cures scrofula, eruptions, catarrh, rheumatism, dyspepsia, nervous troubles, and you may take it with confidence that it will do for you what it has done for others.

The non-irritating cathartic is Hood's Pills.

PERSONALLY CONDUCTED TOURS.—Exclusively first-class tours leave Chicago, Jan. 10, Feb. 7 and March 2, under the auspices of the Tourist Department of the Chicago, Union Pacific and North-western Line, for California. The trip is made one way through Colorado. Stop-overs and side trips at principal points of interest in the west. All expenses, railroad fare, sleeping car, dining car and hotel accommodations included. For itineraries and full particulars write to S. A. Hutchinson, manager, Tourist Department, 212 Clark Street, Chicago, Ill.

WINTER EXCURSION TICKETS ON SALE TO FLORIDA AND RESORTS OF THE SOUTH.—The Southern Railway announces the opening of the winter tourist season by the placing on sale of Winter Excursion Tickets to the resorts of the Carolinas, Georgia, Florida and Cuba. These tickets go on sale Nov. 1, and good to return until May 31, and are sold at greatly reduced rates. The facilities offered by this great highway of travel to the South for the coming season will be of the highest standard, offering the most attractive schedules and through Pullman, drawing-room, sleeping cars and dining car service between New York and the South. Descriptive matter of the different resorts, schedules and full information gladly furnished upon application to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

Incredible

Isn't it incredible that we could serve hundreds of investors for thirty-one years without loss or complaint, and fail to satisfy you?

This unbroken success is founded on conservatism. We predicate all on safety. Write and inquire about our first mortgages, yielding six per cent interest net.

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Adjoining Dudley Street Terminal.
All modern improvements under one roof, including offices, salesrooms, morgue, dressing rooms and chapel. Tel. Roxbury 72 or 73.

Greater New York

(*The Congregationalist* may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 297 Fulton Street, and C. F. Halsey, Plymouth Church.)

The Minister in Evolution

Manhattan Association of ministers met at Flushing and celebrated the ninetieth meeting by discussing The Minister. Dr. W. Hayes Ward, to whom the program referred as the only living charter member, but who declines to feel ancient while his heart is so young, discussed the minister of yesterday, saying that he got his theology by hard intellectual struggle, and that the minister of today seems to get much of his theological equipment by intuition, and takes too much for granted. Rev. Livingston L. Taylor is undisturbed by the changes going on. It is the minister's duty to get matters changed. The fundamental verities abide. Dr. Cadman believes that some of the greatest preachers are in small parishes, and remain undiscovered because of their self-effacement.

Rev. W. H. Kephart was elected moderator. The secretary, Rev. S. H. Cox, after four years' service felt compelled to retire, and was succeeded by Rev. C. J. Allen of Beecher Memorial Church. The association now has 110 members, of whom about eighty are Congregational pastors, showing the rapid growth of churches in recent years. The frequent changes in pastorate were shown by Mr. Cox's report that half of the members had entered the association during his four years in office, and one-fourth had been elected during the last four meetings.

A Twenty-Five Year Pastorate

In the suburb of Corona, which lies next to Flushing, Rev. W. J. Peck, M. D., has served as pastor of the Union Church for a quarter of a century, building up a school of a thousand and a church membership of over five hundred. Dr. Peck is a member of the Tabernacle and was turned toward the ministry by Dr. Taylor's influence. A man of large physique, his gentle, spiritual manner has made him greatly beloved in that section of Long Island, while his energetic work for the Bible Society and temperance have taken him all over the island. The Manhattan Association, unable to observe his jubilee in summer, provided an evening session at its annual meeting, in which to do so, and the Flushing Church became host. Flushing's new pastor, Rev. C. Rexford Raymond gave excellent proof of the brotherhood that has united the pastors of Queens County. Dr. Jefferson, as Dr. Peck's pastor, extended the congratulations of the home church, Rev. Charles Herald represented the church at large, and Dr. Lyman in presenting a purse of gold from the association, brought a very happy program to a close. Dr. Peck has been sorely tried, first by a vicious assault made upon him in September as a result of trying to save a woman from a brutal husband, and later, about two weeks ago, by the receipt of "black hand" letters, threatening to kidnap one of his children. So far the criminals have escaped arrest. Dr. and Mrs. Peck are under great mental strain, and have had to send their two younger children away for safety, as the parsonage is next to a lonely wood. Dr. Peck has been warned that his throat would be cut if he notified the police.

SYDNEY.

The wealth of Baptists in the United States, says the *Examiner*, is estimated at six billion dollars. Their annual gifts to home and foreign missions amount to about one thirtieth of one per cent. of their possessions. This doesn't look as though they took very deeply to heart their Lord's command to give to all nations the gospel of the kingdom of heaven. Yet Baptists are as good as the average Christians, and would not be content with that estimate. However, it must be said that gifts to missions are not the full measure of Christian benevolence.

Thanksgiving Table China and Glass

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Intending buyers will find an extensive stock to choose from in

Dinner Sets	Game Sets
All Values	
Pudding Sets	Ice-cream Sets
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Also single dozens of China Plates for course dinners, from the ordinary up through the medium values to the very costly; also

Fireproof Welsh Rarebit Dishes
French Porcelain Souffle Dishes
Bouillon Cups and Saucers
Paris Cafe Entree Dishes
Covered Cheese Dishes
Ramekins, all values

Umbrella and Cane Holders, Ferneries for Table Decorations, Plant Pots and Pedestals.

In the Dinner Set Department will be seen many attractive *Stock Patterns* always readily matched, an advantage appreciated by experienced housekeepers, in sets, or matchings to old sets, also other designs not stock patterns, not duplicated.

In the enlarged Glass Department (second floor) an extensive Exhibit of every requisite for Table and Sideboard use.

In the GLASS DEPARTMENT will also be found all grades, from the inexpensive pressed ware to the etched and costly rich cut specimens adapted to **Wedding Gifts**.

In the Art Pottery Department (third floor) will be seen attractive pieces to decorate the Library, Drawing-room, etc.

Rare and Odd China Pitchers, from the ordinary up to the costly. Over 800 kinds to choose from.

In brief, everything pertaining to *crockery*, china and glassware for the home, hotel and club, in sets or parts of sets up to the costly table services. Everything has price marked in plain figures and we are not undersold if we know it. Inspection invited.

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(Ten Floors)
WHOLESALE AND RETAIL
33 FRANKLIN STREET
COR. HAWLEY, BOSTON
Near Washington and Summer Streets

Plans for a Year of Service

[Continued from page 659.]

For the first we are organizing a home department and the pastor is quietly gathering a class for Bible study.

For the second the pastor is gathering privately a Yokefellows' Band. Matt. 11: 29.

For the third we have made this outline: First Sunday evening in each month, in charge of a wide-awake missionary committee. Second, pastor's, for a series on False Proverbs. Third, the senior deacon's, for applied Christianity. Fourth, a committee on good cheer in charge, the junior deacon, chairman. Fifth, a union meeting in the Town Hall.

Topsfield, Mass. WILLIAM G. POOR.

Denominational Loyalty and Missionary Zeal

I shall try to deepen the denominational consciousness, and to quicken the missionary spirit.

We believe in the Church universal and lament the petty sectarian bickerings of the past. But I shall try to make Congregational history and ideals a source of pride and gratitude. To this end I plan to preach upon the lives of a few of our greatest men; to induce the reading of a few simple booklets; and to conduct a series of midweek meetings in which shall be discussed the careers, politics and ideals of the various great divisions of the Church, beginning with the Roman and ending with the Congregational.

As the means of deepening missionary fervor, I shall illustrate my sermons in measure from missionary biography; I shall refer to the cause under such newer names as, "The enterprise of winning the world for Christ"—some people are frightened by the word "missions"—I shall organize a boys' and girls' class for outline reading of the lives of such missionaries of all denominations as Livingstone, Xavier and Hamlin; and I hope to promote the circulation of a few fascinating missionary books.

Brandon, Vt. F. LAURISTON BULLARD.

Marriages

The charge for marriage notices is twenty-five cents.

CONVERSE-FORD—In Storckbridge, Mass., Oct. 24, by Rev. S. H. Emery, Levi W. Converse and Mary C. Ford.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ADAMS—In Cedar Falls, Io., Oct. 21, Rev. Calvin C. Adams, aged 93 yrs. His active ministry was almost wholly spent with the churches in Fairfield, Vt., Seward and Ivanhoe, Ill., and Montour, Io.

MASON—In Boston, Oct. 18, Susanna K. Twitchell, widow of the late Rev. J. K. Mason, D. D., of Herndon, Va., aged 82 yrs., 6 mos. "But now they desire a better country, that is an heavenly."

POTTER—In Brunswick, Me., Nov. 1, Mrs. Albina A., widow of Rev. Daniel F. Potter, aged 80 yrs., 6 mos.

LUCIA E. WRIGHT

Died in Auburndale, Mass., at the home of her daughter, Mrs. Philip Willner, Lucia E. Wright, widow of Rev. Dr. Edwin Swift Wright.

Lucia E. Wright was born in Windsor, Vt., Sept. 11, 1827, daughter of Ormond and Mary Dorr Dutton. She graduated from Mt. Holyoke Seminary in 1846 under Miss Mary Lyon, and married Dr. Wright in 1848. After many years of perfect companionship her husband said of her:

"If I were to specify any single principle which more than any other was the forming element of character in the life of my beloved wife, I should lay stress upon her disinterested, unselfish regard for others. Such was her humility and such her deference for others, that the humblest and the most ignorant were made to feel the winning power of her sympathy and love."

MILK THAT IS WHOLESOME

Since the scientific handling and preservation of milk, originated by Gall Borden in the early '50s, the use of Eagle Brand Condensed Milk has become general; but for those purposes where an unsweetened milk is preferred, Borden's Peerless Brand Evaporated-Cream fills every requirement.

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As much reading as would fill twenty 400-page Novels or Books of Science or History or Travel ordinarily costing \$1.50 each will be given to Companion subscribers in the 52 issues of the 1907 volume. There will be

250 CAPITAL STORIES, including Six Serial Stories by six Companion favorites; TILL THE DOCTOR COMES, 52 articles on hygiene and emergency treatment; 100 INSPIRING PAPERS full of information and encouragement to the ambitious; NATURE AND SCIENCE, a department in which are noted every week discoveries in natural history and the progress of invention, etc.; 2000 ONE-MINUTE STORIES—Sketches, Anecdotes, Bits of Humor which take not more than a minute to read.

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THE YOUTH'S COMPANION, BOSTON, MASS.

Church and Ministerial Record

Calls

ANDERSON, FRED'K R., Thawville, Ill., to Forrest. Accepts.

BATTEY, GEO. J., Comstock and Wescott, Neb., to Avoca. Accepts.

BERKELEY, WM. (M. E.), N. Prescott, Mass., to E. Alstead, N. H. Accepts.

BOSWORTH, THEO. K., Neosho Falls and Geneva, Kan., to remain indefinitely.

BUSWELL, JESSE, to permanent pastorate at Mantorville, Minn.

CHAMBERLAIN, OSCAR M., Oberlin Sem., to W. Hanover, Mass. Accepts.

CHUTE, EDW. L., First Ch., Ware, Mass., to Conway. Accepts.

CURTIS, ANSON B., Greenville, Mich., to Onondaga. Accepts.

HINCKLEY, ARBIE R., Reedsburg, Wis., to Fairfax, S. D. Accepts.

HOLM, CHAS. J., Swedish Ch., Fitchburg, Mass., declines call to Second Swedish Ch. (Quinsigamond), Worcester.

JENKINS, R. C., Shenandoah, Pa., to Arnot. Accepts.

JENKINS, THOS. P., Buffalo, N. Y., to Napoli. Accepts.

LARKIN, J. WALLACE, Fort Collins, Col., to Grand Island, Neb. Accepts.

MENKE, HENRY, Chicago, Ill., to El Reno, Okl. Accepts.

MILLER, ELISHA W., to the permanent pastorate at Wakefield, Kan., which he has served since Jan. 1.

MOATS, JOHN W., recalled to Highland, Kan.

OWEN, T. NEWTON, Bristol, R. I., to Mt. Vernon, N. Y.

PERRY, C. H., Stockbridge, Mass., to Union Ch., Farley. Accepts.

PETERSON, P. O., associate pastor Mission Covenant Ch., Rockford, Ill., accepts call to First Swedish Ch., Worcester, Mass.

PREISS, JOHN M., Eureka, Wn., to Tolt. Accepts.

SHERAJAN, G. A., Union Sem., to W. Barnstable, Mass. Accepts.

THORN, R. A., to Perceval, Io. Accepts.

WARKENTJEN, EMIL L. F., Sherrill, Io., to New Hampton. Accepts.

WILCOX, FRANK G., Zumbrota, Minn., to field secretaryship of Tabor Coll. Accepts.

Ordinations and Installations

ALTVAETER, ERNEST W., Oberlin Sem., o. Philadelphia, N. Y., Oct. 23, by council called by Burr's Mills Ch. Sermon, Rev. H. A. Lawrence; other parts, Rev. Messrs. Duncan McGregor, A. M. Wight, C. H. Dutton and R. W. Roberts.

BERKELEY, WM. (Meth.), o. E. Alstead, N. H., Nov. 1. Sermon, Rev. S. G. Wood; other parts, Rev. A. W. Field and Dea. W. B. Adams.

DREW, EDW. P., i. Old South Ch., Worcester, Mass., Nov. 8. Sermon, Pres. W. D. Mackenzie, D. D.; other parts, Rev. Messrs. A. G. Todd, S. M. Dick, C. H. Mix, L. C. Barnes, Eldridge Mix and A. W. Hitchcock.

JONES, THOS., o. Waverly, Neb., Oct. 25. Sermon, Supt. S. I. Hanford; other parts, Rev. Messrs. C. W. Preston, C. H. Rogers, Isaac McRae, Supt. J. D. Stewart and Harmon Bross, D. D.

LEWIS, EDWIN J., i. Plymouth, Ct., Oct. 4. Sermon, Rev. H. C. Meserve; other parts, Rev. Messrs. J. R. Hutchins, Austin Hazen, S. E. Evans and F. W. Fletcher.

MACFARLAND, CHAS. S., i. First Ch., S. Norwalk, Ct., Nov. 6. Sermon, Rev. Frederick Lynch; other parts, Rev. Messrs. P. M. Strayer, W. P. Landers, G. D. Egbert, W. W. T. Duncan, Prof. E. L. Curtis, D. D.; three of the participants being former pastors. A "ratification" meeting of 150 men was held the next evening, with informal addresses.

RACER, H. M. L., o. and i. La Follette, Tenn., Nov. 6. Sermon, Pres. G. A. Hubbell; other parts, Rev. Messrs. W. O. Berckman, T. A. Kitchen and M. K. Pasco.

SCHUEBLE, JOHN A., Yale Sem., o. Hartford, Vt., Nov. 7. Sermon, Pres. W. J. Tucker, D. D.; other parts, Rev. Messrs. A. G. Heyhoe, N. O. Bowlby, A. J. Bailey, A. J. Lord, J. E. Whitley, Prof. M. D. Bisbee and Prof. L. O. Brastow, D. D.

WOODRUFF, LYLE D., Oberlin Sem., o. Big Timber, Mont., Oct. 17. Parts taken by Supt. W. S. Bell,

Rev. Messrs. S. S. Healey, J. W. Heyward and T. R. Edgerton.

Resignations

ANDERSON, FRED'K R., Thawville, Ill.

BATTEY, GEO. J., Comstock and Wescott, Neb.

BURGESS, HUBERT F., Second Ch., Oakland, Cal.

CHUTE, EDW. L., First Ch., Ware, Mass., to take effect Dec. 1, after a ten-year pastorate.

CUNNINGHAM, ROBT' A., Marietta and Nassau, Minn.

GODDARD, REUBEN J., Mt. Vernon Heights, N. Y., to take effect Dec. 1, after a five-year pastorate.

GRIGSBY, ARNOLD D., Cheboygan, Mich., after a nine-year pastorate.

LINDQUIST, N. J., Cannon Falls (Swedish), Minn.

REITER, DAVID H., Rochester, Mich., after a seven-year pastorate.

WARKENTJEN, EMIL L. F., Sherrill, Io.

WILSON, DAN'L E., Cass Lake, Minn.

Dismissions

DRAWBRIDGE, ROBT' W., Medway, Mass.

HERALD, CHAS., Bethesda Ch., Brooklyn, N. Y., Oct. 19.

HILDRETH, HOMER W., Oct. 23.

Material Gain

DENVER, COL., *Tabernacle*, Rev. T. A. Uzzell. \$3,000 note burned, freeing church of debt. Campaign inaugurated to raise fund for new building to be erected on adjoining lots, planned to contain library, gymnasium, swimming pools and roof garden for summer meetings.

GRAY, ME.—Fine new organ installed and dedicated with concert and/or an recital, Nov. 2.

HANCOCK, WIS.—The late Henry A. Hawgood left money to purchase new pews. These and other repairs, costing \$500, have been put in. Re-opening dedicatory service, Oct. 28, followed by a week's mission, led by District Missionary F. N. Dexter.

LOWELL, MASS., *High St.*, Rev. A. C. Ferrin. Auditorium transformed at cost of \$3,000, including new arrangements for plumbing, heating, lighting and improved grounds.

MANKATO, MINN., *First*, Rev. E. L. Heermance. Building completely remodeled at a cost of \$5,000, rededicated Oct. 17. Addresses by Rev. H. A. Bushnell of La Grange, Ill., a former pastor, and Dr. G. R. Merrill.

MARLBORO, MASS., *First*, Rev. A. H. Wheelock. Interior of edifice improved at cost of \$3,000. Parsonage renovated and furnished with electric lights.

MARSHALLTOWN, IO.—New pipe organ dedicated Oct. 26, with recital by Edw. B. Schewe and others.

MENOMONIE, WIS., Rev. L. C. Grant. House of worship and parsonage improved during summer vacation to extent of nearly \$3,500. Parsonage also enlarged and supplied with an abundance of closets.

NORTHFIELD, VT.—\$4,000 parsonage secured and entered free of debt. Rev. J. B. Sargent raised most of the money in four days.

PLYMOUTH, WIS.—Basement of church fitted up for social and Sunday school rooms; parsonage improved, all at a cost of \$3,200. Rededication Oct. 21. Pastor C. H. Macintosh too ill to attend.

REHOBOTH, MASS.—Eight memorial windows, new carpet and cushions.

SABETHA, KAN., Rev. C. L. Fisk. New hearing apparatus purchased.

SOUTH DEERFIELD, MASS., Rev. J. B. Carruthers. \$1,200 subscribed for repairs, alterations and new heating system.

SPENCER, IO., Rev. E. E. Day. Modern parsonage, costing \$2,800, exclusive of lots, nearly finished and practically paid for before it was begun.

STONINGTON, CT., Rev. J. O. Barrows. Fine bell

Continued on page 663.

The Kidneys

When they are weak, torpid, or stagnant, the whole system suffers. Don't neglect them at this time, but heed the warning of the aching back, the bloated face, the sallow complexion, the urinary disorder, and begin treatment at once with

Hood's Sarsaparilla

which contains the best and safest curative substances.

In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

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Does not stain or change the color of the hair.

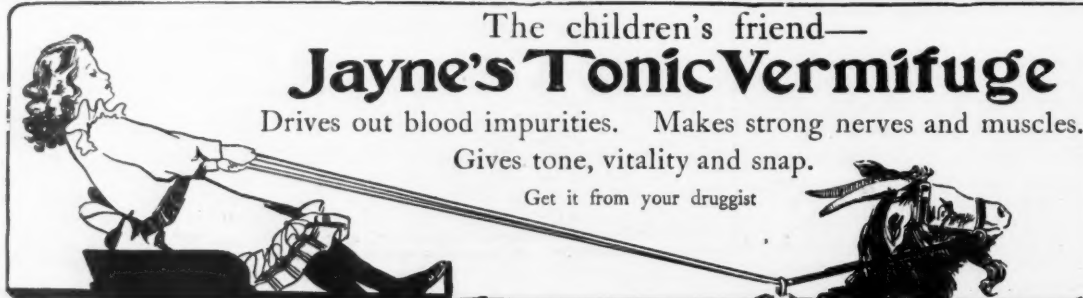
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Drives out blood impurities. Makes strong nerves and muscles. Gives tone, vitality and snap.

Get it from your druggist



Our Benevolent Societies

National

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph S. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Congregational Office, 615 Congregational House, Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y. Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcott, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices, 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Willard Scott, D. D., President; F. K. Sanders, Ph. D., Secretary; Phineas Hubbard, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist* and *Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. & P. B. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL BELIEF FUND (Corporate name: "Trustees of the National Council of the Congregational Churches of the United States.") Helps needy Congregational ministers or their widows. Request donations for Permanent Fund and current use from churches, individuals and bequest. President, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave., and 22nd St., N. Y.; Treasurer, Rev. Samuel B. Forbes, 208 Wethersfield Ave., Hartford, Ct.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D., Treasurer, Geo. Gould; Corresponding Secretary, Rev. G. P. Osborne, Room 801 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Joshua Colt, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other states. Room 610 Congregational House, Boston. Rev. Omar B. Rice, Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to F. E. Emrich, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaawanda St., Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House, Miss Lizzie D. White, Treasurer; Miss Mary C. E. Jackson, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 801 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

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Church and Ministerial Record

(Continued from page 662.)

presented by Miss Grace D. Wheeler in memory of her parents.

TERRER HAUTE, IND., First, Rev. H. H. Wentworth. Church newly carpeted by Ladies' Societies; handsome baptismal font given by Dr. Lyman Abbott, a former pastor, in memory of Lucius Ryce, a former member.

VEAZIE, ME.—Window recently unveiled commemorating the first pastorate of Dr. Smith Baker, now of Williston Church, Portland. Central figure is the head of the Saviour from Hoffmann's Christ in the Temple. Window is joint gift of Mrs. Eva Townsend, daughter of Deacon Warren, prominent in the church when Dr. Baker was pastor, and of others interested. Presentation speech by President Beach of Bangor Sem. and acceptance by Rev. F. W. Foote, the pastor. Chief address by Dr. Baker. From the time when he preached his first sermon here about forty-eight years ago the tie between him and the church has been close.

VERNON, VT., Union.—Jubilee held to celebrate payment of \$1,000 debt. Addresses by Rev. Messrs. H. R. Miles and F. L. Massee of Brattleboro and other neighboring clergymen.

WESTBROOK, CT., Rev. G. F. Bailey. Face wall completed around hill on which four Congregational church buildings have been erected since 1728. Parsonage repainted. Silver individual communion service adopted. The latter is a gift of Mrs. Nancy Stannard Adams of Chicago, a daughter of the church.

Congregational Clubs

CONNECTICUT VALLEY, at Springfield, Mass., South Ch., Nov. 13. Speaker, Dr. Thos. C. Hall of Union Sem.; subject, The Spiritual Side of the Social Emphasis.

FITCHBURG, MASS., at Rollstone Ch., Oct. 29. Rev. Albert F. Newton of N. Leominster on Glimpses of European Civilization as Related to Our National Life.

FOX RIVER, at St. Charles, Ill., Nov. 1. Celebrated tercentenary of founding of Scrooby Ch., with interesting historical program, including addresses by Prof. H. M. Scott of Chicago Sem., Dr. C. L. Morgan of Elgin and able laymen.

WASHINGTON, D. C., with First Ch., Nov. 12. Speaker, Prof. Edw. A. Steiner, Ph. D.

Casualty

PROSPECT, CT.—House of worship burned to ground Nov. 5, supposed to have caught from overheated stove. Loss, \$6,000, partly covered by insurance.

Closing Pastorates

ALLEN, FRED'K E., left Griswold, Ct., after a pastorate of fourteen years. During the past year eight young people have united, \$1,100 have been spent upon the meeting house, and a mission class studying Heroes of the Cross has been well attended and voted to continue another year.

NORTON, MILTON J., left Berlin Heights, O., his native place, after a three-year pastorate, to accept a call to Three Oaks, Mich. Twenty members have been received at Berlin Heights since Jan. 1, on confession 16.

SAKE, JOHN B., after a pastorate of more than five years, left Bridgton, Me., for a year's recuperation in Europe, with tangible expressions of regret. A farewell reception was given him. Accessions during the pastorate were 23% of the membership, the beautiful church and parsonage were improved at a cost of \$8,000, a debt of \$1,000 was paid and another \$1,000 were given in benevolence. Strong resolutions of appreciation were passed by the church.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Nov. 19, 10.30 A. M. Topic, Andover and the Problem of Ministerial Leadership. Speaker, Pres. C. O. Day of Andover.

MINNEAPOLIS MINISTERS' MEETING, Plymouth Church, Nov. 19, 10.30 A. M. Union meeting with St. Paul ministers.

SUNDAY SCHOOL NORMAL CLASS, Dr. W. T. McElveen, leader, Lorimer Hall, Tremont Temple, Saturdays, 2.30 P. M.

MISSISSIPPI STATE MEETING, Meridian, Dec. 14-16.

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Assisted by Cuticura Ointment, the great Skin Cure. For preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath and nursery, Cuticura Soap and Cuticura Ointment are of inestimable value.

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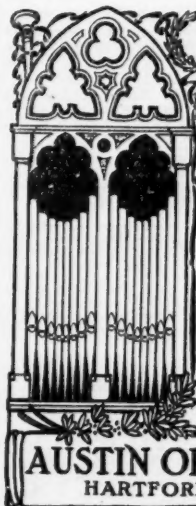
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Wants

Mother's Helper. A single lady desires position as Mother's Helper to care for children. R. F. D., Box 71, Amherst, Mass.

Position as Traveling Companion is desired by a college woman of experience. References. Address Suite 2, No. 6 Garrison Street, Boston, Mass.

Wanted, afternoon or evening stenographic work by a B. U. L. student. Will call at home or office. Address Student, 46, care *The Congregationalist*, Boston.

Superintendent. Man of strong executive ability who can get results out of force of men; no "has been" considered; write. Hapgoods, 305 Broadway, New York.

Wanted a girl to do general housework in Hudson, Mass., for a family of three. References expected. Address H. A. K., 45, care *The Congregationalist*, Boston.

Wanted, a man for the department of Science and Mathematics in one of the leading fitting schools in New England. Address T. S. B., 45, care *The Congregationalist*, Boston, Mass.

Rome. World's S. S. Convention, 1907. First-class tour, only \$157. All expenses. Apply at once. Tickets to Egypt and Palestine \$73 extra. Rev. L. D. Temple, Watertown, K., Mass.

In a Private Home in the Country an invalid or person suffering from nervous or mental trouble can have a mother's care at moderate cost. Address H., 46, care *The Congregationalist*, Boston, Mass.

Wanted, 50 or more good quality, second-hand copies of "Carmina Sanctorum" with "Bible Readings" included in the same binding. Address Clerk, Congregational Church, Three Oaks, Mich.

Bought and Sold. New International Americana, Britannica, Century Encyclopedias, Stoddard's Lectures, Beacon Lights, People's Bible, Larned, Hastings, etc., bought and sold. Book Exchange, Derby, Ct.

Fresh Eggs. A pen of my white Wyandotte pullets would furnish you with plenty of fresh eggs this winter, be an ornament to your place and a delight to the children. Prices on application. Edgar Warren, Hampton, N. H.

A Pastor in a New England parish where he is doing good work wishes for the health of a member of his family to change. A salary of \$1,000 or more is expected. Address Pastor, 46, care *The Congregationalist*, Boston, Mass.

Regarding a Better Paying Position. If you would consider something better, why not correspond with us confidentially and we will send you our list of high grade positions? Business Opportunity Co., 1 Union Square, New York.

Pew Directories for Church Vestibules from which to rent seats and post names by new plan; simple, effective, indispensable to every church that desires its revenues from pew rentals. Address William W. Pliske, Philadelphia, Pa.

Pastor of Congregational Church in a Southern city wishes to exchange pulpits with pastor in the East or North for one or two months through fall or winter. Address G. E. B., 45, care *The Congregationalist*, Boston, Mass.

Wanted, ministers and others to obtain members for tourist wishes to Holy Land this winter and to Europe next spring and summer. Both free tours and cash commission given. Rev. George F. Nason, Wilmington, Del.

Congregationalists Wanted to spend a comfortable, healthful winter. Beautiful forest; delightful seashore; climate of sunshine; charming community; no saloons but churches, schools and clean environment. Write Rev. J. H. Goodell, Pacific Grove, Cal. This is not a money scheme.

A Minister, under 37, with record for congregation-gathering and money raising, desires to correspond with pulpits supply committee where a building or debt-paying campaign is contemplated. Prefers larger centers. Address "Permanent," 46, care *The Congregationalist*, Boston, Mass.

Wanted, country church, either Congregational or Presbyterian, and farm, near Rochester, N. Y., preferred. After thirty years' ministry city pastor desires Sabbath supply only, near small fruit and poultry farm which could be rented with option of purchase. Send full description, lowest terms and, if possible, photographs of buildings to *Clericus*, Room 514, 287 Fourth Avenue, New York.

Are you nervous and tired? Come here for rest and strength. The Emerson Home, 41 Howland Street, Boston.

Pilgrim Congregational Church of Birmingham, Ala., wishes to secure second-hand hymn-books for use in Sunday school. Address George E. Bates, Birmingham, Ala.

The Song of our Syrian Guest

By WILLIAM ALLEN KNIGHT

Envelope Edition



THIS edition of the SONG OF OUR SYRIAN GUEST is printed in two colors with a decorated title-page and the Twenty-third Psalm, and has end papers of an attractive character that give especial interest to the publication. The cover of heavy Ganges stock, double folded, printed in two colors and gilt, and enclosed in an envelope ready for mailing. Size $4\frac{1}{4} \times 7\frac{3}{4}$; about 32 pages. 35 cents net, postage, 5 cents.

"The story of 'THE SYRIAN GUEST' is told in a charming conversational style. Just how much of the interpretation is Mr. Knight's and how much is the shepherd's, nobody will curiously inquire; for it is all delightful, and everybody will be gratified and grateful. The immortal psalm takes on really new meaning and new beauty from this conversation about it."

— *The Examiner*.

"As we read this 'SONG OF OUR SYRIAN GUEST' we imagine ourselves in like condition with his eager listeners in far-off Syria, while he who had been a shepherd propounds the truth of the shepherd song and reiterates its primal pastoral values. More clearly than ever before we perceive how aptly from beginning to end it is suggestive of the Shepherd's care and the flock's need. This story has a clear, glad and simple note like that of a Syrian folk-song, and all who love the psalm it describes will cherish it as well."

— *Boston Transcript*.

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In and Around Boston

Mt. Vernon's Memorial Service and Offering

Mt. Vernon Church did honor to Dr. Samuel E. Herriek last Sunday by a memorial service and by placing a bust of him near the pulpit where he preached for thirty years. On the other side of the platform stands the bust of Dr. Kirk, who received Dr. Herriek as his assistant so many years ago.

Rev. A. P. Fitch, the pastor, performed a difficult task in a successful manner in his memorial sermon from the text, "He being dead yet speaketh." Mr. Fitch came to the church so soon before the death of Dr. Herriek that they had little opportunity for becoming acquainted, but the pith of the sermon was that the church itself told the new pastor the character of Dr. Herriek. The members treated him as Dr. Herriek had treated them, with unfailing trust, loyalty, co-operation and magnanimity.

The service was also made the occasion for a memorial offering, to be applied to the mortgage on the church, and it was found that the entire amount of the mortgage, \$17,000, had been handed in on the plates. The rank and file of the members contributed \$2,728 in small sums, while the remainder was met by four men and women whose generosity made possible the entire removal of the debt. Another pleasant part of the church's loyalty and sacrifice evolved as the pastor announced that certain donors had agreed to duplicate for the foundation of a Mt. Vernon Endowment Fund the \$2,728 given for the mortgage. So the church starts its winter's work with its debt canceled and \$2,728 in hand as an endowment fund.

An interesting feature of Mr. Fitch's work the past two years is his development of the Sunday evening service. Until last year Mt. Vernon had not supported an evening service since its removal to its present site thirteen years ago. An accurate account of attendance being kept, it is shown that this year the Sunday evening service has exactly doubled since last year. The body of the church is practically filled each week. The topic for last Sunday was God's Compensations for Lonely People, and the entire list, left in the pews, sounds helpful and unusual.

Making Mission Study a Delight

At Central Church, Jamaica Plain, a Mission Club of sixty girls has just been started by the pastor's wife, Mrs. Chaucey J. Haw-

kins. She prepares fascinating programs in simple but charming form, the inside pages hektographed, the covers of gay card board decorated with suggestive pictures and fancy lettering. Programs introduce such features as a District School, including spelling matches, classes in history and geography, map drills, location matches (in which the pupils are required to point out on the map the mission station called for); A Visit to Samoa with Robert Louis Stevenson, Paul Laurence Dunbar, the African Poet, A Cruise on the Morning Star, Appetizing Menus from Islands of the Pacific, Social Life in the Philippines; Discussion on how to spend \$50,000 in Philippine Missions. Of course foreign countries offer rarely interesting fields for study, and Mrs. Hawkins makes the most of them, giving freely of her own personality, most valuable of all.

The Visit of an Italian Christian Leader

For the next month Rev. Alberto Costabel of Italy will make his headquarters in Boston, and as opportunity offers at churches and clubs, will present the interests of the ancient Waldensian church, which is now undertaking missionary work in the rural districts of Italy, particularly among the thousands who have become detached from the Roman Catholic Church and are drifting religiously. Mr. Costabel is a charming gentleman and hails from an old Vaudois family; and his wife, who accompanies him, is no less devoted to philanthropic and missionary work. They bear to this country warm commendations from Commandatore Prochet, the president of the Waldensian Association, who himself visited this country some years ago. Mr. Costabel has spoken acceptably at the Twentieth Century Club, and will be glad to respond to other invitations to speak. His address is 17 St. James Avenue. He has the endorsement of the local Waldensian Association, with which such men as Dr. G. A. Gordon and Dr. Reuben Thomas are identified.

A Lynn Pastor Appreciated by His Endeavors

The charge of the prayer meeting of North Church, Lynn, was, by arrangement with the pastor, Rev. A. J. Covell, assumed by the Y. P. S. C. E. on a recent Sunday evening. Without the knowledge of the pastor and under the leadership of the president, Mr. Page Billings, it was turned into a service of "appreciation" of the eight years' service of Mr. Covell as pastor. Mr. F. A. Phillips read a brief history of the pastorate, letters of appreciation were read from the secretary of the National Council, from neighboring pastors and members of the conference, from representatives of the various organizations in the church, and remarks were made by a number of members. A specially large attendance was secured by postal card invitations. It was a good illustration of the administration of "taffy" instead of saving all for "epitaphy."

Honors to the President of a Mission College

The founder and first president of Euphrates College at Harpoot in Eastern Turkey was Rev. Crosby H. Wheeler, D. D., and the alumni of that institution now living in the United States, young Armenian men, for the most part, have united in securing a bust in bronze of Dr. Wheeler, to be placed in one of the college buildings at Harpoot. The sculptor is Mr. L. O. Lawrie of Quincy Mass., who has succeeded admirably in his task. The bust may be seen for a few days in the room of Mr. John G. Hosmer, 102 Congregational House, Boston.

A man without a fitting companion is like the left hand without the right.—Talmud.

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One Hundred-and-Fifth Semi-Annual Statement, January, 1906.

SUMMARY OF ASSETS.	
Cash in Banks and Trust Companies.....	\$1,180,287.00
Real Estate.....	1,543,892.00
United States Bonds.....	1,960,000.00
State and City Bonds.....	3,427,580.00
Railroad Bonds.....	2,773,180.00
Miscellaneous Bonds.....	384,500.00
Railroad Stocks.....	7,953,725.00
Miscellaneous Stocks.....	511,000.00
Bank and Trust Co. Stocks.....	301,750.00
Bonds and Mortgages, being 1st lien on Real Estate.....	109,500.00
Premiums uncollected and in hands of Agents.....	993,668.77
	\$21,239,052.55

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,595,001.00
Reserve for Losses.....	783,047.88
Reserve for Re-insurance, and other claims.....	837,503.48
Reserve for Taxes and other contingencies.....	300,000.00
Surplus over contingencies and all liabilities including capital.....	8,780,501.34
	\$21,239,052.55
Surplus as regards Policy-holders.....	\$11,730,501.34

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In and Around Chicago

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Church Anniversary

Immanuel Baptist Church, reorganized twenty-five years ago by Dr. George C. Larimer, so long pastor of Tremont Temple, Boston, celebrated its silver jubilee Sunday, Oct. 28. Dr. Myers, who has been with the church twelve years and has made it a people's church, said it was his ambition to make it the greatest church in the world for uplifting people, rich and poor, of all races and colors. In his sermon he appealed to his church to stand by him in the bitter and discouraging fight he is waging against vice. The church is surrounded by saloons, brothels and dance houses and although many of them have been raided, their inmates arrested and their proprietors fined, the number apparently does not diminish. The Doctor is confident that he will win in the end. Dr. Myers not long ago was asked to become a general evangelist for the Baptist denomination, a position for which he is eminently fitted and toward which he was strongly drawn. But he yielded to the protest of his people and now as their pastor asks for needed support in doing the work at his very door.

Seminary Lectures

The Theological Seminary was fortunate in securing as its lecturer this year on foreign missions, Dr. James L. Barton, secretary of the American Board. His general subject has been Turkey in Transition. His knowledge of conditions there is surpassed by few. His lectures have proved of great value and have been of intense interest.

American Board Aftermath

Reports from the meetings of the Board at North Adams and Williamstown were not heard by the ministers at their regular meeting until last Monday. One of those who spoke was Dr. Savage, whose youthful vigor

[Publisher's Department]

"GOOD STUFF"

A Confirmed Coffee Drinker Takes to Postum.

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was 'good stuff' and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell every one about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Well-ill," in packages. "There's a reason."

of mind is still manifest, although in years he numbers nearly ninety. Dr. E. M. Williams, Dr. Penniman, formerly pastor at Adams, and Dr. White of Union Park Church, gave interesting and discriminating accounts of different services and of the impressions made. The most interesting report of all came from Dr. Barton, who was able to speak of the plans formed for the conduct of the meeting and of the results which the managers of the Board feel have been secured.

The Y. M. C. A. in Chicago

Connected with the Central Department alone, are more than 5,400 young men, nearly two thirds of them not professedly Christian, but attracted to the association by its athletic, social and educational work. In the educational department there are at the present time a little more than 840 men, some of them mature in years, and not a few pursuing a course of study covering two and even three years. The attention given to athletics and education does not, however, indicate any diminution of interest in religious work. Bible classes under the best of teachers are held every day and the course of study pursued is systematic and complete. Religious services are also held every day with special services on Sunday afternoons and evenings. The Monday noon lectures on social topics are also proving valuable. Departments entirely independent in their membership and work also exist on the West and South Side, in Englewood and Ravenswood, as well as special associations for railroad men and workmen in some of the great industrial establishments.

Backdown of the Board of Education

Yielding to the pressure of public opinion and possibly also to a sense of justice, the members of the Board of Education at their last meeting voted to pay the teachers who had complied with the conditions and the advance in salary which had been promised them. So far Superintendent Cooley is victorious. But this does not mean that his policy of determining fitness for promotion is approved. The Post report has not yet been fully discussed and voted upon. If that is adopted without serious modification the power of the superintendent will be diminished to such an extent that it is doubtful if Mr. Cooley would remain in office. Meanwhile the people are making their wishes known. At a large meeting in Englewood of parents and citizens interested in the welfare of the schools, the procedure of the board was disapproved, the report of Mr. Post favored by the unionized teachers as led by Miss Margaret Haley condemned, and the policy of Mr. Cooley recommended.

Chicago, Nov. 10.

FRANKLIN.

An Island Outpost

With the exception of the little Catholic chapel, this is the only church in Avalon, the one town on Santa Catalina Island, twenty-seven miles off Southern California. The building, just remodeled at a cost of \$3,000, is a pleasing combination of mission and semi-Gothic. Rededication exercises were recently held. Avalon is an all-the-year round resort, and the work there has the consequent handicaps and distractions, as well as the inspiration that attends a wide and far-reaching ministry. The flag lately attended service in the remodeled church, when Rev. C. W. Williams conducted a patriotic service commemorative of the tercentenary of the Scrooby church. As the cliffs of Massachusetts catch the sun's continental greetings, the cathedral rocks of Catalina Island catch its farewell. A sentry on our Western coast, this church of the Pilgrim faith signals back to Plymouth, "All's well." C.

Sir Mortimer Durand, the British ambassador to this country, announces his retirement from active service in behalf of his nation. He not only has been a fine friend of this nation and an intense admirer of our people and our traditions, but he never has hesitated to tell of the worth of Christian foreign missions as he has seen them in the Orient.

"The First Hundred Dollars

I saved was harder work than the thousands I have since made." A millionaire once made this statement.

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Church Organs

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C. F. DALY,
Passenger Traffic Manager, New York.

A Patriot Christian

(Y. P. S. C. E. Prayer Meeting)

BY EDITH GAY

Topic, Nov. 25—Dec. 1. Whitman, and Missions on the Frontier. Hab. 2: 1-4.

The disputed country. The Oregon saved by Whitman was not the State of Oregon we know today. It was the area containing the present States of Oregon, Idaho, Washington, and Western Montana and Wyoming, over 300,000 square miles. The British were anxious to get control of this region on account of the valuable fur trade. The Hudson Bay Company reigned supreme and became one of the greatest monopolies that ever existed and would brook no competition. It circulated reports that the country known as Oregon was undesirable and inaccessible. Marcus Whitman made his famous ride across the continent to inform Congress of the mistake it was making in allowing the country to slip into the hands of the British. His plan was to get a large number of colonists to locate there so they could outnumber the British and retain Oregon by virtue of possession.

Who Whitman was. A son of a pioneer in New York State, brought up under hardships and fatherless at eight years of age, circumstances combined to make him self-reliant and courageous. He intended to study to be a minister, but after a serious illness he decided to become a physician and graduated from a medical school at Pittsfield and practiced four years in Canada. He was fearless, earnest and aggressive, just the man for pioneering.

The quest of the Indians. Missionary work began in this unknown country as a result of the visit of four Indians from the Pacific coast to St. Louis for the purpose of asking the white men to send teachers with the heavenly Book containing instructions of how to live well, of which they had heard through white travelers. This touching appeal stirred the Church thoroughly and although the one Indian who survived the terrible journey across the continent did not bring the man of God and the Bible with him as he expected, he showed the Church its duty and before long two missions were opened in the Indian's country. When the American Board called

for volunteers, Dr. Marcus Whitman came forward, eager to assume the responsibility.

Caleb and Joshua. The reluctance of the Board to commit itself to establishing a mission in this inaccessible place was shown in the instructions given to Whitman and his companion, Rev. Samuel Parker. These two men were to take the journey, see what the prospects were, explore the land and bring back a report of whether it was feasible to open a mission there.

Result of the report. Entrance into the new land showed to Whitman the splendid opportunity before them and in his eagerness to get to work and not waste an entire year in retracing the distance, he exercised his gift of leadership and initiative by planning for Mr. Parker to continue the explorations and open a mission while he returned to Boston. With two Indians, after a year's absence, he reappeared in the rooms of the American Board and made his report. He was then hastily married and with a young minister and his bride also, started again for his field. At last, after incredible dangers and miseries they arrived and located in Wailapu near Walla Walla.

The man of God the patriot. No man ever had a greater influence with the Indians than Whitman and as he worked on, the Hudson Bay Company grew anxious as to the result. When rumors of the proposed treaty reached Whitman, he determined to prevent it if possible. Religion and patriotism were bound together in him as they should be in every citizen. The man of God loves his country as the mere politician cannot. The story of that winter's ride is history. Whitman appeared in Washington, a wild figure clad in buffalo skins, and presented to Daniel Webster, then Secretary of State, his reasons why the United States should retain Oregon. Whitman was able to influence President Tyler to refrain from signing the treaty until he should have made good his plan of starting an immigration and colonizing Oregon. After a visit to the American Board rooms, he gathered what people he could and started back. More dangers, more suffering, but the arrival at last marked the way of the colonizing band.

The seed of the Church. The full explanation of why the Indians murdered Whitman, his wife and twelve other Americans, can probably never be given. The death of Whitman worked for good even as his life did and his loving purpose in saving Oregon for the Union was accomplished, as the settlers were made more determined to hold their ground.

Important News from Seattle, Wn.

Plymouth Church at a recent enthusiastic meeting voted to sell, buy and build. The next day a fine site was bought for \$67,000, about a half mile from the present site but nearer to the future center of the city, so far as we can forecast. A few days ago the present property was sold for \$350,000, and plans are preparing for a \$200,000 edifice worthy of the Congregationalism of the Northwest. Congregations are fine, that of the evening having quadrupled, and the "Seattle spirit" is in evidence.

The citizens of this amazing town in one day bought \$650,000 worth of stock in the Alaska-Yukon-Pacific Exposition of 1909, just to show that they meant it. F. J. V. H.

The death at Claremont, Cal., of Mr. La Salle Maynard, well known as a former associate editor of the *New York Mail and Express* and of *Christian at Work*, and as head of a religious news syndicate, removes an earnest worker for the kingdom, whose interest in temperance reform was keen, and whose service to the cause of international peace and arbitration in his last years was considerable.

[Publisher's Department]

What Sulphur Does

For the Human Body in Health and Disease

Costs Nothing To Try

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier" tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases, as this remedy."

"At any rate people who are tired of pills, cathartics and so-called 'blood purifiers' will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation."

Send your name and address today for a free trial package and see for yourself.

F. A. Stuart Co., 57 Stuart Building, Marshall, Mich.

[Publisher's Department]

IT'S THE FOOD

The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides and head."

"At times I would have no appetite for days, then I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating any other food."

"I hadn't drunk any coffee then in five weeks. I kept on with the Grape-Nuts and in a month and a half I had gained 15 pounds, could eat almost anything I wanted, didn't feel badly after eating and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages. There's a reason.

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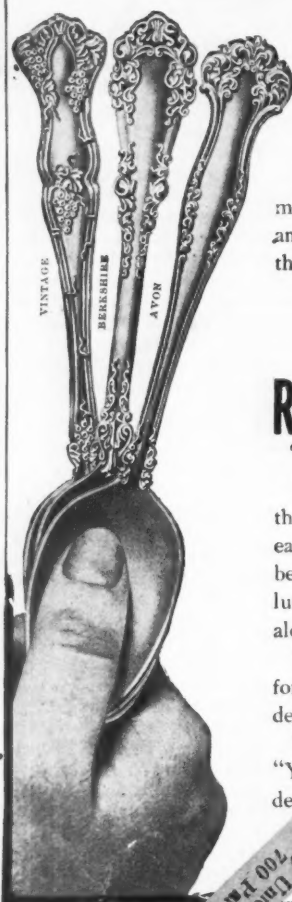
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